HINDUISM

THE STORY OF INDIAN THOMAS CHURCHES

WHAT REALLY HAPPENED IN INDIA





M.M.Ninan

Om Sri Brahmaputra, Namaha
O God, Son of God, We worship you.

Om Sri Umathaya, Namaha
O God, the Holy Spirit, We worship you.

Om Sri Kannisuthaya, Namaha
O God, born of a virgin, We worship you.

Om Sri Vrishtaya, Namaha
O God, who is circumcised, We worship you.

Om Sri Panchakaya, Namaha
O God, who has five wounds, We worship you.

Om Shri Vritchsula Arul Daya, Namaha
O God, who was crucified to provide mercy, We worship you.

Om Sri Mritumjaya, Namaha
Oh God , who overcame death, We worship you.

Om Sri Dakshinamurthy, Namaha
O God, who sits on the right hand, We worship you.

OM:Sri Yesuvey Namaha



Dedicated

To

My wife Ponnamma

and

my four children - Premeela, Anil, Preethy, Ajit and their families,

who stand the test of faith amidst great odds;

testifying to the great heritage of faith in action, in a pluralistic decaying world - a faith that was once delivered

by

the Apostle Thomas

to the shores of Malabar

to our fathers.

HINDUISM
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FOREWORD

Prof. M.M. Ninan in his present work `Hinduism – What Really Happened in India' provides an in-depth analysis of the emergence of Hinduism as a religion and its present form of existence. In his own words Hinduism was evolved, ` by the dominant class in each period by interpreting, deviating, changing, correcting, molding, manipulating, modifying and integrating various aspects of religion and even god to suit the political menu'.

Quoting from research materials and archeological findings Prof. Ninan elucidates in detail the origin of Aryan tribes, their migration to India, the creation of Vedas, the amalgamation of concepts of god by taking and interpolating them with existing texts, the development of Sanskrit language and the like.

How the Aryan invasion broke the fabric of indigenous society in India is a matter of great interest. After the arrival of Aryans the non- Aryans gradually became sub humans in Indian society. Quoting from Prof. Uthaya Naidu it says, ` the prevention of learning and destruction of temples belonging to pre-brahminic religions like Saivism, Sakthism and Tantrism and their replacement with Vedist and Vaishnava mandirs gradually led to the collapse of the indigenous communities.

Sanskrit as a language was developed between 100 AD to 150 AD from Prakrit and other languages. The inscriptions of Sanskrit language are available only from 5th century AD on wards. This is evidenced by the fact that apart from portions of Vedas, which were not written in Sanskrit, all other Vedas, Upanishads, Brahmanas, and Puranas were written in Sanskrit only after 100 A.D.

The God concepts like Prajapati and Krishna have taken a lot from other historical religions. Prajapati, which depicts the ultimate sacrifice of God, has definite Christian influence. Similarly several aspects of Krishna.

The historical, linguistic, archeological and architectural facts in the book equip the reader to enter into a fruitful dialogue with the adherents of Hinduism. The book reveals the horizon of thinking of Prof. Ninan a Physicist turned theologian and challenges readers to participate in serious discourses.

Rev. Sunny George
Philadelphia, PA19115
09/18/2003

Chapter One

INTRODUCTION TO HINDUISM

Hinduism is not a monolithic religion. It is formed over many ages, under various religious influences from countries around the world, forming several syncretic layers. Like any other religion, there is a spectrum of theologies – in this case ranging from atheistic to monotheistic. Some define it to include all religions as part of Hinduism. This is therefore a continuation of the Gnostic religions of old with its immense ability to syncretize.

There is an asymptotic discontinuity between Vedic and Upanishadic religions. Vedic religion is ritualistic with 33 nature gods. As opposed to the Vedic religion, Modern Hinduism is defined as a Theistic religion with Monotheistic Trinitarian content allowing for an infinite number of lesser gods. In this chapter, we look at some of the definitions of Hinduism to identify the core beliefs.

One of the basic problems in discussing Hinduism is that no body knows what it is. It is different for each person. It is not a unified system but a collection of systems, which are so different that one contradicts the other at some point.

All systems of Hindu philosophy are based on the experiences of sages

of ancient India. Since each one of them had their own unique experience, each developed a different system. Because of this, it is difficult to discuss Hinduism coherently, until we define what we mean by the term. It is easy for the Hindu to slip away from the evil that is hidden within by saying that it is not part of Hinduism as he practices. By dissociating anything that is opposed by the critic, one can distill the religion and isolate an idealistic part. At the same time, it can permit and assist errors and evil when it profits the person. Everything can be explained away. Anything can be justified under Hinduism. It is anything and everything one wants it to be.

Hence, we are going to look at Hinduism at varying levels.

At the intellectual level, it is only a philosophy. It is entirely based on intellectual enquiry and not based on God experience.

On the mystic level - on the other hand - it is based only on subjective spiritual and mystical experience of people.

On the practical level, Hinduism is very different. **It is not based on any historically verifiable revelation of God.** Thus, objective verification of claims is out of place. On the practical level, it can be anything from black magic, witchcraft to erotic orgy on one side, to bhakthi and submission and asceticism on the other.

All systems of Indian philosophy have for their ultimate goal, the spiritual freedom or Moksha, which terminates all sorrows and sufferings and endows a state of enduring bliss. Nevertheless, this is only on the ultimate level, which is not always discussed at the mundane level. At this level, Hinduism reduces to a means of attaining temporal ends. For this purpose, temporal lower gods are created and worshipped. These temporal gains cover up and hide away the ultimate mukthi.

The ultimate bliss is defined differently by different system. To some it is ceasing to exist - equivalent to total annihilation. Then we will not have sorrow or sickness, but we will not have joy or happiness also. For others it is not really annihilation, but being one with God (if God is a

distinct reality - dualism), or being really who you really is (if you are really the only reality and God – monism) or never to fall into the trappings of life. For others it is a conscious inactivity.

If you talk to a common Hindu, his visions are different. He is still thinking of life where there are no problems i.e. a continuation of life with joy and happiness. There are six Darsanas viz. Nyaya, Vaiseshika, Sankhya, Yoga, Purva Mimamsa and Vedanta. We do not hear much about any other today than Vedanta. This is because this is currently the hot export item. The Hindu Maharishies extensively export this with various flavors. If one reads their brands, we will never recognize any similarity. This is not accidental because that is the very essence of Hinduism - whether it is good or bad.

What is Hinduism Really?

Hinduism is often said to be one of the oldest religions of the world. It is definitely the oldest among the living religions. How old is it? How old is that religion which is any religion?

Is Hinduism a Religion?

Truly speaking, when we talk of Hinduism, we do not know whether we are talking about a religion, or a group of religions, or a group of beliefs and traditions (some of which are diametrically opposed to each other.) This some times give rise to the argument that Hinduism cannot be considered as a religion in the strictest sense of the word. It is only a corporation that incorporates into itself many religious thoughts and worldviews.

What do we mean by the word "Hindu" and "Hinduism"?

Various origins for the word "*Hinduism*" have been suggested:

It may be derived from an ancient inscription translated as: "*The country lying between the Himalayan mountain and Bindu Sarovara is known as Hindustan by combination of the first letter 'hi' of 'Himalaya' and the last*

compound letter 'ndu' of the word `Bindu.'" (Bindu Sarovara is called the Cape Comorin Sea in modern times.)

It may be a Persian corruption of the word Sindhu (the river Indus)

In all these cases, it referred to a geographical region and not to a religion. This is simply because there never had been a single unified religion in India. In spite of all the claims of Sanadhana Dharma and eternal religion, there never existed such a religion. Look what major Hindu scholars state. These are collected from well-known Hindu Religious sites.

“Hinduism differs from other organized religions in the following aspects:

- It is not based upon a particular founder.
- It is not based upon a particular book.
- It is not controlled by a central institution or authority such as a church or a *sangha* or association.
- It is not averse to examine and assimilate fundamentally diverse thoughts and beliefs into its system.
- It accepts other religions as various paths to salvation and does not favor organized attempts to proselytize people.
- It has been evolving continuously, through internal reforms and as a reaction to the threats and challenges from within and without.”

http://dharma.hindujagran.com/dharma.htm

Since it has no authority in any form of person, documentation, or institution it simply means that anything can form part of this religion. In fact, this has been what was going on in history. Yet persons have been brought in as authority and Vedas and other forms of documentations are always quoted as proof. Like any other religion each group of interpretation form their own niche of institutions and as time goes on, they are being multiplied. They quote documents such as Vedas and

Upanishads and Puranas as though they are scriptures. A scripture has validity only in so far it has the backing of an absolute authority, which Hinduism on the outset refutes. Therefore, it will not be surprising that various proponents give various definitions of Hinduism to suite their thinking pattern.

If Hinduism is a religion of no scripture, no authority, and no institution, what then is it?

It has even been suggested that the word Hinduism was invented by the British administration in India during colonial times. However, the description of Hindava Samskara (Indian Civilization) had been in existence long before the British. Then it did not refer to a religion. It referred to the Civilization or mode of living. Hinduism as a name of the religion was actually invented by the British to refer to all Indian religions with all its diversities. In their ignorance or for convenience they simply dumped all Indian religions together as Hinduism. As you will notice from what we discuss below, there is no such religion called Hinduism. However because the British treated all Indian religions as Hinduism, it created a common front in spite of their opposing theologies. To the British, even Buddhism, Jainism and Sikhism were part of Hinduism. They were in fact the result of intense opposition to the Brahminic and Aryan Religions. It was the 250 years of British rule that produce the amorphous religion of Hinduism. The resultant education even brainwashed the Indians. 250 years saw eight generations go by, who were totally brainwashed into thinking they were part of a religion called Hinduism (which really meant 'of India'). This was given acceleration under theosophy, which was an attempt to form a syncretic universal religious form. Theosophy transplanted itself from New York, America (1875) to Adyar, Madras (1878). In the Indian Independence Movement, this unification of religion became very important. Annie Beasant and Gandhi used this as a powerful tool to integrate all India under a pseudo-religion. Gandhi even tried to incorporate Islam and Christianity into it. (This is what embittered the rest of the Aryan religions and eventually ended in his assassination.) The assimilation of Dravidian (Some people do think that Dravidians are Semitic in origin) and other religions into Aryan Religion was a worthwhile move.

However, Islam and Christianity posed a threat to the conquest. Thus, what is known today, as Hinduism is a product of the twentieth century. (Christianity is Semitic in origin. However, it was totally uprooted from its native atmosphere into the Aryan atmosphere. This took place in a different country in a different cultural context. This is what produced the anti-Semitic branches in Christianity. I am told that there is a group who hold that Christ himself was an Aryan - white man!)

"Hinduism as a faith is vague, amorphous, many sided, all things to all men. It is hardly possible to define it, or indeed to say definitely whether it is a religion or not, in the usual sense of the word, in its present form, and even in the past, it embraces many beliefs and practices, from the highest to the lowest, often opposed to or contradicting each other."



Jawaharlal Nehru, `The Discovery of India', John Day, 1946, p.66.

"Hinduism as defined in contemporary parlance is a collation of beliefs, rites and practices consciously selected from those of the past, interpreted in contemporary idiom in last couple of centuries and the selection conditioned by historical circumstances ... in a strict sense, a reference to `Hinduism' would require a more precise definition of the particular variety referred to Brahmanism, Brahmo-Samaj, Arya Samaj, Saiva Siddhanta, Bhakti, Tantricism or whatever."

Today's Hinduism is continuation of contradicting traditions:

"May noble thoughts come to us from every direction." ***Rg Veda***

Ability to absorb noble thoughts as well as ignoble thoughts - ideas that make sense and some that do not make sense - and produce a web of intricacy was one of the greatest strengths of Hinduism of this centaury.

Syncretism is its strength. Ability to use these to the benefit of the few in the dominant class was its curse. This is inevitable in a fallen society where an eternal class war is ever present. Where "Self" is all there is, and where "I am God", there cannot be another way. This embedded class war is expressed in their concrete form in war between families, tribes and nations. It has a double edge that cuts both ways. So Bhagawat Gita with its sublime teachings of ways of salvation is placed in a context which essentially teaches that "Killing is OK, if the opponent is usurping what you think is yours" While Ahimsa is the catchword of modern Hinduism, killing ones own brothers is made sacred in Bhagawat Gita. Only the most exquisite religion like Hinduism alone can achieve that. How one can be blinded by the lofty philosophy to hoodwink at this abject fallacy I still cannot fathom. Even if the whole Mahabharata is an Aryan tale, its teaching cannot be read otherwise.



Hinduism is not a monolithic Asvaththa Tree but a forest.

We cannot therefore define Hinduism in any structured way. It is not one monolithic tree whose roots branches and spread throughout below. It is rather a forest filled with a million trees each having its own branches and roots and is still growing - both in number of trees and in their branches! The branches are the various new schools of thought and practices that were incorporated into it during the subsequent periods in history. It would be presumptuous to define that the trunk is belief in the eternal nature of soul and of supreme God because there are other trees in that forest, which are atheistic and deny even the existence of any God. Nevertheless, in defining Hinduism, most theistic Hindus assume God or gods in some way, but none agreeing with each other. It is important to understand that the great ninth avatar of the Hindu God -

Buddha (or was he?) - himself denied the existence of God. Was this avatar ignorant of what he really was? Hinduism became more or less like an ocean that would absorb every thing that flowed into it from all directions. These numerous streams brought in a rich variety of minerals.

Thus, the modern Hinduism is never static. It evolved continuously from stage to stage; society to society; and went on transforming itself continuously. This was due to the contribution by many scholars, seers, sages, institutions, kings and emperors, priests, prophets, rebels, interpreters, and commoners over a vast period of time. Evidently, reason or sanctity did not always lead it (because sanctity cannot be defined independent of an unchanging God). Mostly it was evolved by the dominant class of each period. By interpreting, deviating, changing, correcting, molding, manipulating, modifying, and integrating various aspects of religion and even god, to suit the social, political, material, intellectual context of the time, these men - great, some saintly, but often scheming and cunning Chanakyas - built up a formidable system. This conclusion is unavoidable. History bears witness to this conclusion.

Very ordinary people living in remote villages, the working classes, the illiterate peasants and laborers also contributed to the development of Hinduism as much as elite and intellectual upper castes. They developed elaborate myths demi-gods, spirits, plants, snakes, lakes, rivers, introduced rituals, and festivals. They too formed part of the society and heritage and they slowly became integrated into Hinduism. In fact, even today in every village they have their own village gods, which are unfamiliar to those outside. Hindu elite used these myths and legends to their advantage and built over it an elegant imposing structure.

In all these evolutionary process there is no doubt about who triggers and guide the process. It has always been guided by the dominant class in order to subjugate the others. It is the Aryans - the Noble Ones - who always win. Now they can even claim the ancient Indus valley civilizations even as their own! The British ignorance suited the dominant class and they evolved a religion out of it.

Please. Let us not forget that in a forest there are lots more beautiful trees than the tallest ones.

How old is Hinduism?

If we accept this truth, - and there seems to be no reason why we should not - the question is irrelevant. How can you ask the age of a religion that does not exist? If we are talking about any religion as Hindu religion, it started in the prehistoric days, when the aboriginal men were slowly trying to understand the mysteries of their own existence and the mysteries of the world around them and were trying to build a stable society. It was founded on the survival of the fittest. When a Hindu talks about Sanadhana Dharma (Eternal Religion), he actually means this: How old is the religion, which is so amorphous and undefined without form and consistent content? And it is true that is how Hinduism is defined. A religion of Self - started with the beginning of man – the fallen man. Probably even long before – before the creation of man among other created fallen beings.

Theistic Hinduism

It is therefore important that we make sure to categorize the Hindu religious groups. We will talk henceforth about the "Theistic Hindu Forest" avoiding the clutter of other traditions, though it is often mixed up and impossible to isolate. One problem talking to my Hindu brothers was their ability to jump from one tree to another as occasion demanded. Therefore, we need to concentrate and address those groups who have authority, who has a well-defined scripture and who has norms and fixed traditions to get anywhere. The normal Hindu will hold on to it only so far it can be held without problem; once challenged he will leave it and embrace another. It will be a futile attempt of chasing after the shadows. In another chapter, I have tried to interpret and understand the special interpretations of Hinduism by various intellectual giants. Nevertheless, there are many others, which go deeper into (Abhichara) witchcraft and god manipulation by mantras and tantras, which are not commonly dealt with. These are based on the realism that spirits are not divine beings but are like humans - essentially fallen. By suitable means, they too can be

subjected to serve the priesthood of man. Once subjugated they too will become slaves to the person and can be exploited. But they need to be kept constantly in chains. There is a whole realm of spirits in existence in the created universe. Among them are fallen beings like man, each trying to control other beings.

Defining Hinduism

Because of these difficulties, the Supreme Court has to define Hinduism in its theistic terms. Bal Gangadhar Tilak's definition was therefore taken as a satisfactory definition of Hinduism. It defines Hinduism as follows:



The Indian Supreme Court, in 1966, formalized a judicial definition of Hindu beliefs to legally distinguish Hindu denominations from other religions in India. The Court affirmed this list as recently as 1995 in judging cases regarding religious identity.

1) Acceptance of the Vedas with reverence as the highest authority in religious and philosophic matters and acceptance with reverence of Vedas by Hindu thinkers and philosophers as the sole foundation of Hindu philosophy.
2) Spirit of tolerance and willingness to understand and appreciate the opponent's point of view based on the realization that truth is many-sided.
3) Acceptance of great world rhythm-vast periods of creation, maintenance and dissolution follow each other in endless succession-by all six systems of Hindu philosophy.
4) Acceptance by all systems of Hindu philosophy of the belief in rebirth and pre-existence.

5) Recognition of the fact that the means or ways to salvation are many.
6) Realization of the truth that numbers of Gods to be worshiped may be large, yet there being Hindus who do not believe in the worshiping of idols.
7) Unlike other religions, or religious creeds, Hindu religion's not being tied down to any definite set of philosophic concepts, as such.

"Acceptance of the Vedas with reverence; recognition of the fact that the means or ways to salvation are diverse; and the realization of the truth that the number of gods to be worshiped is large, that indeed is the distinguishing feature of the Hindu religion."



Supreme Court of India on July 2, 1995, referred to this as an "adequate and satisfactory formula."

Some of the recent definitions of Hinduism by Scholars are given below:

The Vishva Hindu Parishad
declared its definition in a Memorandum of Association, Rules and Regulations in 1966:
"Hindu means a person believing in, following or respecting the eternal values of life, ethical and spiritual, which have sprung up in Bharatkhand [India] and includes any person calling himself a Hindu



Dr. S. Radha Krishnan, President of India from 1962 to 1967

"The Hindu recognizes one Supreme Spirit, though different names are given to it. God is in the world, though not as the world. He does not merely intervene to create life or consciousness, but is working continuously. There is no dualism of the natural and the supernatural. Evil, error and ugliness are not ultimate.

"No view is so utterly erroneous; no man is so absolutely evil as to deserve complete castigation.

There is no Hell, for that means there is a place where God is not, and there are sins that exceed His love. The law of karma tells us that the individual life is not a term, but a series. Heaven and Hell are higher and lower stages in one continuous movement. Every type has its own nature, which should be followed. We should do our duty in that state of life to which we happen to be called. Hinduism affirms that the theological expressions of religious experience are bound to be varied, accepts all forms of belief and guides each along his path to the common goal. These are some of the central principles of Hinduism. If Hinduism lives today, it is due to them.



Sri K. Navaratnam,

Sri Lankan religious scholar of Southern Saiva Agamic tradition.

1) A belief in the existence of God.
2) A belief in the existence of a soul separate from the body.
3) A belief in the existence of the finitizing principle known as avidya or maya.
4) A belief in the principle of matter-prakriti or maya.
5) A belief in the theory of karma and reincarnation.
6) A belief in the indispensable guidance of a guru to guide the spiritual aspirant towards God Realization.
7) A belief in moksha, or liberation, as the goal of human existence.
8) A belief in the indispensable necessity of temple worship in religious life.
9) A belief in graded forms of religious practices, both internal and external, until one realizes God.
10) A belief in ahimsa as the greatest dharma or virtue.
11) A belief in mental and physical purity as indispensable factors for spiritual progress



Sri Pramukh Swami Maharaj

of the Bochasanwasi Shri Akshar Purushottam Sanstha (Swaminarayan Faith)

1) Parabrahman, one supreme all-powerful God: He is the Creator, has a divine form, is immanent, transcendent and the giver of moksha.
2) Avatarvad - manifestation of God on Earth: God Himself incarnates on Earth in various forms to revive dharma and grant liberation.
3) Karmavad - law of action: the soul reaps fruits, good or bad, according to its past and present actions, which are experienced in this life or future lives.
4) Punarjanma - reincarnation: the mortal soul is continuously born and reborn in one of the 8,400,000 species until it attains liberation.
5) Moksha, ultimate liberation: the goal of human life. It is the liberation of the soul from the cycle of births and deaths to remain eternally in the service of God.
6) Guru-shishya sambandh - master-disciple relationship: guidance and grace of a spiritually perfect master, revered, as the embodiment of God, is essential for an aspirant seeking liberation.
7) Dharma, that which sustains the universe: an all-encompassing term representing divine law, law of being, path of righteousness, religion, duty, responsibility, virtue, justice, goodness and truth.
8) Ved pramana - scriptural authority of the Vedas: All Hindu faiths are based on the teachings of the Vedas.
9) Murti-puja - sacred image worship: consecrated images represent the presence of God, which is worshiped. The sacred image is a medium to help devotees offer their devotion to God



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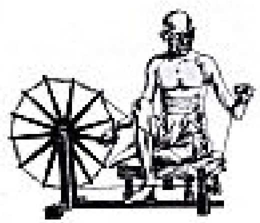


Mahatma Gandhi:

"I call myself a Sanatani Hindu because I believe in the Vedas, the Upanishads, the Puranas and all that goes by the name of Hindu scriptures, and therefore in avatars and rebirth.

Above all, I call myself a Sanatani Hindu, so long as the Hindu society in general accepts me as such.

In a concrete manner he is a Hindu who believes in God, immortality of the soul, transmigration, the law of karma and moksha, and who tries to practice truth and ahimsa in daily life, and therefore practices cow protection in its widest sense and understands and tries to act according to the law of varnashrama."





Sri Swami Vivekananda

"All Vedantists believe in God. Vedantists also believe the Vedas to be the revealed word of God-an expression of the knowledge of God-and as God is eternal, so are the Vedas eternal. Another common ground of belief is that of creation in cycles that the whole of creation appears and disappears. They postulate the existence of a material, which they call akasha, which is something like the ether of the scientists, and a power, which they call prana.

Irfan Habib



“Hindus are those who have been debating with each other within a common framework for centuries. If they recognize another as somebody whom they can either support or oppose intelligibly, then both are Hindus.”
http://encarta.msn.com/encnet/refpages/RefArticle.aspx?refid=76155575



Sri Jayendra Sarasvati:
69th Shankaracharya of the Kamakoti Peetham,
Kanchipuram.

1) The concept of idol worship and the worship of God in His nirguna as well as saguna form.
2) The wearing of sacred marks on the forehead.
3) Belief in the theory of past and future births in accordance with the theory of karma.
4) Cremation of ordinary men and burial of great men

Thus, we see that Hinduism is not a unified religion and in the process of history, something happened to mix up the basic unity of the religion of India viz. the great concepts of Para-Brahman and the acts of God in history. The only common factor today is the specific beliefs connected with re-incarnation and idol worship. It is this historical development that we are looking at.

Chapter Two

ARYAN ORIGINS

The origin of Aryan race can be traced biblically from Canaan son of Ham one of the three sons of Noah. Heth the son of Cannan was the ancestor of the Hittites. Some researchers claim that the Hittites came from South Saharan area of Africa, and settled in Mesopotamian area known as Canaan. Avesta the Zoroastrian Scripture describes the original abode of Aryans in the Arctic regions of Russia, which is also corroborated by the Vedic documents. They dominated the region around 2000 BC to 1200 BC.

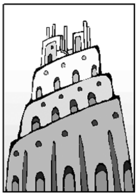
Another possible origin of Aryans can be traced from the Nephilims who were the children of fallen Angels. This is supported by both the Bible and the Bhavishya Purana. Aryans- which mean “Noble Ones” - are then the “mighty men that were of old, the men of renown”.

During the period of conquest of Canaan by the Hebrews, these Aryans were displaced from their homeland in Canaan and were forced to seek other pastures. One of the groups, which separated from the original people,

came over to India over the Himalayas. Apparently, they came to India in a series of waves.

Germans (Anglo-Saxons), Celts, Slavs (Russians.), Kurds, Persians ("Iran" = "Aryan"), Afghans, Aryans of India, etc. form an ethnic continuum within a language family which anthropologists and linguists call Indo-Hittite, Hattian, Indo-European, or simply Aryan. The ancestors of Aryans were Hamitic tribal clans.

If the Universal Flood destroyed all humankind except the family of Noah, it is possible to trace all nations from the three descendants of Noah. The three sons of Noah were Shem, Ham and Japheth. Heth (the ancestor of the Hittites) was a son of Canaan who was a descendant of Ham. Over 230 tribes all over the world remember the flood history. Therefore, there should be some credibility in the story and the national distribution given in the tenth chapter of Genesis. This probably is the only record we have in tracing the history of the nations in general to the prehistoric period.



Genesis 10

1 Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. 2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. 3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. 4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. 5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 **And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.**
7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan. 8 And Cush begat Nimrod: he began to be a mighty one in the earth. 9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter

before the LORD. 10 And the beginning of his kingdom was Babel, and Erech,
and Accad, and Calneh, in the land of Shinar. |11 Out of that land went forth
Asshur, and builded Nineveh, and the city Rehoboth, and Calah, 12 And Resen
between Nineveh and Calah: the same is a great city. 13 And Mizraim begat
Ludim, and Anamim, and Lehabim, and Naphtuhim, 14 And Pathrusim, and
Casluhim, (out of whom came Philistim,) and Caphtorim.
15 **And Canaan begat Sidon his first born, and Heth,** 16 And the Jebusite,
and the Amorite, and the Girgasite, 17 And the Hivite, and the Arkite, and the
Sinite, 18 And the Arvadite, and the Zemarite, and the Hamathite: and
afterward were the families of the Canaanites spread abroad.
19 And the border of the Canaanites was from Sidon, as thou comest to Gerar,
unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and
Zeboim, even unto Lasha. 20 These are the sons of Ham, after their families,
after their tongues, in their countries, and in their nations.

21 Unto Shem also, the father of all the children of Eber, the brother of Japheth
the elder, even to him were children born. 22 The children of Shem; Elam, and
Asshur, and Arphaxad, and Lud, and Aram. 23 And the children of Aram; Uz,
and Hul, and Gether, and Mash. 24 And Arphaxad begat Salah; and Salah
begat Eber. 25 And unto Eber were born two sons: the name of one was Peleg;
for in his days was the earth divided; and his brother's name was Joktan. 26
And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, 27 And
Hadoram, and Uzal, and Diklah, 28 And Obal, and Abimael, and Sheba, 29
And Ophir, and Havilah, and Jobab: all these were the sons of Joktan. 30 And
their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.
31 These are the of Shem, after their families, after their tongues, in their lands,
after their nations.

32 These are the families of the sons of Noah, after their generations, in their
nations: and by these were the nations divided in the earth after the flood.

According to some researchers, Hamitic tribes lived in Sahel - south of the Sahara and were forced to leave that region because of climatic changes. They settled in the abandoned forests of Canaan (the Levant) where they hunted and gathered wild grains, and began to cultivate. Canaan became the exclusive domain of Hamitic tribes. But this is only a partial story. If the Zoroastrian Avesta documents (Vendidad) can be believed, Hittites originally migrated from the Cold Arctic Anatolia peninsula to the present-day Turkey. They simply got assimilated into the Sumerian civilization and together formed the Aryans

History of the Ancient Aryans: As Outlined in Zoroastrian scriptures.



Iran is the ancient name of Persia, and its name is derived from the root "Arya" or Aryan, the Indo-European branch of peoples who settled in that land. The Aryans of ancient Iran were Mazdayasni Zarathushtris, i.e. Worshippers of Ahura Mazda (the name of God in Avestan) as revealed by the ancient prophet Zarathushtra, years before Christ.



All the ancient Zoroastrian scriptures speak of an earlier homeland from where these Aryan people came - the lost "Airyane Vaejahi" or seedland of the Aryans. From this homeland, the Indo- Europeans or Aryans moved to upper India, Iran, Russia and to the European regions of Greece, Italy, Germany, France, Scandinavia, England, Scotland and Ireland.

King Yama Shah (Aryans)



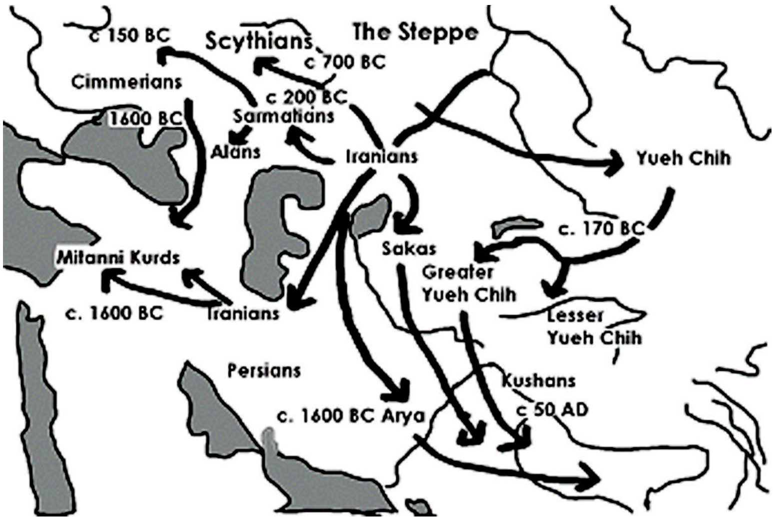
In the first "Fargad" or chapter of Vendidad, the Golden Age of the ancient Aryans is outlined with their greatest king, "Yima Kshaeta" (Yam Raj in the Indian Vedas). Yima was able to conquer death and banish old age and death. Then, the ice age broke on the ancient home and the Aryans were forced to migrate southwards, to the southeast and the southwest.

Mr. Bal Gangadhar Tilak, a great Brahmin (Indian Aryan) scholar of India in the last century studied the Vedas and the Vendidad and identified this ancient homeland of the Aryans. The Vedas are scriptures written by the Indo-Europeans or Aryans after they migrated to India. From the descriptions of the weather patterns mentioned in the Vedas, Tilak concluded that the ancient home must be in the Artic regions in Russia.

Conflict with the Semitic Invaders

The race known today as Aryan, originated from the Hittite civilization, which dominated Mesopotamia from C. 2000 BC to 1200 BC. The Hittite civilization was almost unknown until excavations in the 19th century revealed the extent and importance of culture. In "The History and Geography of Human Genes", Cavalli-Sforza (1994) maps DNA evidence that traces Aryan ancestry to the Near East.

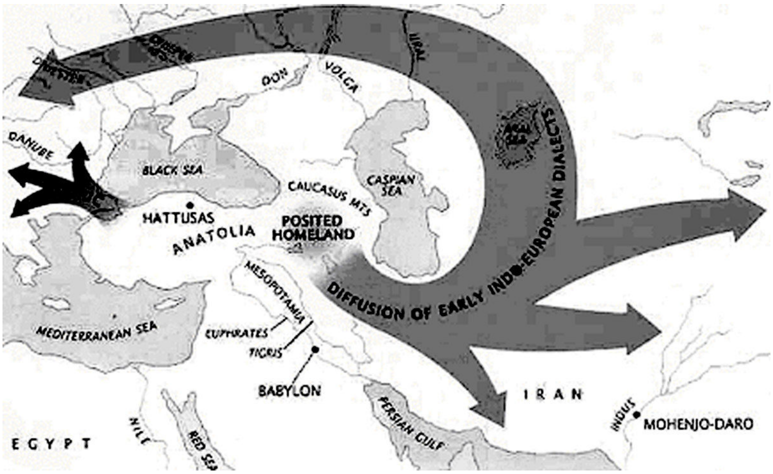
He agrees with Renfrew (1987) in that Aryan *language entered Europe from Anatolia and the Middle East.* The article on Indo-European Origins (American Journal of Physical Anthropology Vol. 96, #2, Feb., 1995) asserts that Indo-Europeans entered Europe as the first farmers as the best fit.



Map by Kelley L. Ross (http://www.friesian.com)

Though they were originally a group of savage tribes-men based on the honor of the person (Aryan - the noble), they adopted the Kingship tradition later for the same reason as given by the Hebrews. (1 Sam 8:20) Their Kings were warriors who were noted for the ferocity. Though a list of Kings is mentioned in Avesta and other documents, the only king of note was Suppilulimas (C. 1380-1340 BC). Hittites had very little literature in their early history because of lack of well-developed language vocabulary. The few inscriptions remain undeciphered. The achievements of the Hittites primarily were in the science of war. They were well versed in the art of war and weaponry. Hittites are most remembered for the development of Iron, which was used to forge new weapons. They were probably the first to develop the three-wheeled chariot. Hittites also developed many siege tactics and techniques, which were used throughout the Roman world and in the early Indian Invasions. Their empire was at its greatest from 1600-1200 BC, and even after the Assyrians gained control of Mesopotamia after 1300 BC, the Hittite cities and territories thrived independently until 717 BC. They were finally conquered by Assyrians.

Each of these Hamitic clans became the progenitor of an Indo-European language and of the Aryan nations (Germans, Kelts, Slavs, etc.) around the world.



Map from Gamkrelidze and Ivanov showing the spread of Indo-Europeans:http://www.armenianhighland.com/images/illustration130.jpg

The Semitic people soon after the 40 years of wilderness, under the able leadership of General Joshua, pressured the Hamitic nations (Hittites, Amorites, etc.) into leaving the Fertile Crescent in slow steps.

Gen 15:18-21 On that day the LORD made a covenant with Abram and said, "To your descendants I give this land, from the river of Egypt to the great river, the Euphrates--the land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites and Jebusites."

Exo 23:23-33 My angel will go ahead of you and bring you into the land of the Amorites, Hittites, Perizzites, Canaanites, Hivites and Jebusites, and I will wipe them out. Do not bow down before their gods or worship them or follow their practices. You must demolish them and break their sacred stones to pieces. But I will not drive them out in a single year, because the land would become desolate and the wild animals too numerous for you. Little by little, I will

drive them out before you, until you have increased enough to take possession of the land. "I will establish your borders from the Red Sea to the Sea of the Philistines, and from the desert to the River. I will hand over to you the people who live in the land and you will drive them out before you. Do not make a covenant with them or with their gods. Do not let them live in your land, or they will cause you to sin against me, because the worship of their gods will certainly be a snare to you..

Canaanites exterminated by Israelites were all Hamitic nations. Israelites were told by God diligently to avoid conflicts with other nations of their own (Semitic) race (Deuteronomy 2). In spite of the superiority of Hittite warriors, the Habirus routed them from the area. (Hebrews). Habirus were nomadic shepherds with little or no war experience and no weapons of war. Even at the time of King Saul, the only swords in the Israelite Kingdom were that of the King and of his son.

1 Sam 13:22 So on the day of the battle not a soldier with Saul and Jonathan had a sword or spear in his hand; only Saul and his son Jonathan had them.

Yet Yahweh promised the Hebrews the entire Hittite country:

Joshua 1: 4 Your territory will extend from the desert to Lebanon, and from the great river, the Euphrates--all the Hittite country--to the Great Sea on the west.

In spite of the lack of weapons due to the lack of understanding of metallurgy that is exactly what happened. We know for certain that the Hittite civilization ended its glory suddenly from the area around 1200 BC.

As the Semitic herdsmen picked up the use of horses and metal weapons of war Hamites lost their military domination to Semitic clans (Chaldeans, Hyksos, Hebrews, Arabs, etc.), The Aryans were forced into fleeing eastward into Asia and westward into Europe.

> When Abraham first came to Canaan that land was in the hands of the Hittites. (Gen 23:10 Gen 25:9-10). Esau married women from among the

Hittites against the wishes of his mother. David had Hittites in his army and in his bodyguard (I Kings, 26: 6; II Kings, 11: 6, 1 Sam 26:6 etc.). So we should assume that there were a large number of Hittites living among the Hebrews as loyal participating citizens and in respectable positions. Bathsheba, Solomon's mother, perhaps belonged to this race. Bathsheba's husband Uriah was a Hittite who lived close to the palace and was a general in the army of David. David recalled Uriah to come home from the midst of the war so that he will sleep the night with his wife. But Uriah was an Aryan with strong martial traditions of the Hittites and refuses to lie with his wife.

2 Sam. 11:9-11 But Uriah slept at the entrance to the palace with all his master's servants and did not go down to his house. When David was told, "Ukiah did not go home," he asked him, "Haven't you just come from a distance? Why didn't you go home? "Uriah said to David, "The ark and Israel and Judah are staying in tents, and my master Joab and my lord's men are camped in the open fields. How could I go to my house to eat and drink and lie with my wife? As surely as you live, I will not do such a thing!"

Text of III Kings, 10: 28, --. adds that in Solomon's time Israelite merchants bought horses in Egypt and from the Syrian and Hittites. He also had wives from among the Hittites.

We should conclude from these that the displacement of the Hittites from the land of Israel was a slow process. Thus, the Aryans were forced into fleeing eastward into Asia and westward into Europe where they are now found. The process can be thought of as a series of migration and invasion. But we are interested only in the group, which came down to India over the mountains known generally as Indo-Aryans.

The coming of the Aryans: Iravatham Mahadevan
http://www.harappa.com/script/maha2.html

According to Parpola a small wave of Aryan nomads from the northern steppes arrived in this region in BMAC-I period and adopted the local non-Aryan culture while retaining their own Aryan language. Parpola identifies their name as Dasa from Old Persian inscriptions and Greek and Latin sources. The fortified palace at Dashly-3 with three concentric circular walls belonging to this period is identified by Parpola typologically as *tripura,* 'triple fort' of the Dasas in Vedic mythology. Parpola suggests that the Dasa-Aryans arrived in South Asia via Baluchistan during the time of the Late Harappan cultures.

Parpola also proposes that a second wave of Indo-European speakers from the northern steppes swept over the Bactria-Margiana region in around 1700 BC. Parpola identifies the newcomers as 'Sauma-Aryans' from their ritual of Soma drinking, which the 'Dasa-Aryans' did not practice. Evidence for Ephedrine (identified as the Soma plant) has been discovered in the residues of liquid in ritual vessels found in the temple-forts of Togolok-21 and Goner-I in Mariana dating from the BMAC-II phase. It is therefore clear that in a series of waves, the Aryan migrated to India from the North West Eurasia

"The fact that the gods in the Treaties are Hindu Vedic Daivya gods, Indra and Natasya along with Assura Iranian gods Mitra and Varuna, shows that the Aryan division into Iranians and Indians had not yet taken place. Later on most of Daivya worshipping Aryans continued on to India and most of Assura worshipping Aryans stayed behind in Iran after some recriminations, each calling the others' gods, devils. Limiting the use of Indo-Aryan gods to the Treaties perhaps indicates that only the rulers were of Indo-Aryan origin. There is also some evidence that the Royals were cremated."

IRAQ-*The 3rd Millennia Theatre of War was Aryan Rann-Bhoomi in 2nd Millennia BC* by K Gajendra Singh
http://www.saag.org/papers7/paper648.html

According to general Indian legend, the Aryans arrived in north India somewhere from Iran and southern Russia at around 1500 BC. Before the Aryans, the Dravidian people resided in India. The Aryans disregarded the local cultures. They began conquering and taking control over regions in north India and at the same time pushed the local people southwards or towards the jungles and mountains in north India. According to this historical fact the general division of Indian society is made. North Indians are Aryans and south Indians are Dravidians. But this division isn't proper because of many reasons.

Many Indians immigrated from one part of India to other parts of India and not all local people of north India were pushed southwards by the Aryans. Some stayed and served the Aryans and others moved to live in the forests and the jungles of north India. Before the arrival of the Aryans there were also other communities in India like Sino-Mongoloids and Austroloids. There were also other foreign immigrations and invaders who arrived in India, from time to time.

Aharon Daniel   http://adaniel.tripod.com/aryans.htm



Iran the Origin of The Aryan People

Gardeshgary; Persia Tourism Magazine: Spring 2001, Vol. 3, No. 9
By: Mohammad Sadeq Nazmi Afshar
Pages: 37 – 42



I am Dariush, the great king, the King of Kings
The king of many countries and many peoples
The king of this expansive land, the son of Wishtasp Achamenia
Persian, the son of a Persian, 'Aryan', from the Aryan race

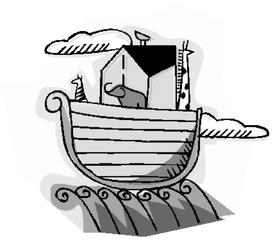
Dariush's scripture in Naqshe-e-Rostam

The above scripture is one of most valid written evidences of the history of the Aryan race, and as can be seen, Dariush, the Achamenian king, in the 5th century BC, declares himself a Persian and form the Aryan race. Herodotus, the father of history, writes at the same time:

"In ancient times, the Greeks called Iranians "Kaffe", but they were renowned as Aryans among themselves and their neighbors". In another part of his book, Herodotus writes that the Medians were known as Aryans during a certain period. So in two of the oldest written human documents, the race of the Iranians have been mentioned as Aryan.

This book of Iran was written to show that Aryans were original Iranians and there were no Aryan invasion or immigration into Iran. Indians now make a similar claim.
http://www.derafsh-kaviyani.com/english/originofaryan.html

Nephilim Origins



Another interesting possibility is suggested by a reading of the Bhavishya Purana. In the Genesis 10 story, we have assumed that only six people escaped the universal flood –the family of Noah - and the whole earth was populated from them. However, Bible also speaks of another group of beings that survived the flood – the Nephilims. They were on the earth before the flood, and also afterwards.

(Gen 6:4) The Nephilim were in the earth in those days, and also after that, when the sons of God came unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown.



The descendants of the Nephilims were the giants

(Deu 9:2) "a people great and tall, the sons of the Anakim, whom thou knowest, and of whom thou hast heard say, 'Who can stand before the sons of Anak?'" whom the Israelites encountered as they entered Canaan. They were a warrior people as is evident from the following verses: (Num 13:28) (Num 13:33) And there we saw the Nephilim, the sons of Anak, who come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight. .

(Num 13:22) And they went up by the South, and came unto Hebron; and Ahiman, Sheshai, and Talmai, the children of Anak, were there. (Jos 15:13,14). And Caleb drove out thence the three sons of Anak: Sheshai, and Ahiman, and Talmai, the children of Anak. Also (Jos 21:11),(Jdg 1:20). This would also explain the name Aryan – the Noble Ones - meaning mighty ones, men of renown, giants, and men of war.

This conjecture is supported by the Bhavishya Purana:

"Lord Indra called the devastating cloud named Sambartaka and poured heavy rain continuously for 40 days. The whole earth, Bharat-varsha, had merged in the water and four oceans came up together. Only Visala or Badarikasrama was not submerged. There were 80,000 great transcendentalists in Visala who joined with king Nyuha and his family. All of them were saved and everything else was destroyed."

Evidently, these 80,000 great Transcendalist in Visala or Badarikasram corresponds to the Nephilims of the Genesis. Nephilims were the children of beings similar to Humans who are referred to as the Sons of God and human mothers. These probably were mixed up with both the Philistines who were sea people and the Hittites who were hill people of the period of Exodus. Among them were the giants: Goliath and his brothers. These then form the Aryan Race. They are mighty warriors and were formidable. It is these Aryans, whom Caleb drove out from Mesopotamia. They migrated into India and the rest of the East. The only problem here is that Aryans are Hittites while Philistines are known to be the Sea People. However, recent studies seem to indicate that Philistines, (the people of Palestine) are of Hittite origin.

The Hittites and the Philistines

The Philistines are referred to in the Bible as well as in the Egyptian and Mesopotamian records as the Sea People.

Thus, Amos says: Amo 9:7 *Are* ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?

The Hittite empire, like many Mycenaean-Greek city-states, went down in the period of the invasions of the Sea Peoples. The Philistines were mainly associated with Mediterranean islands and the Mycenean-Greek culture. In a different theory that is certainly worth mentioning, the Philistines are supposed to be of Hittite origin. This theory, which is proposed by M. Riemschneider, is based on the following facts:

1) Jewish and Christian translations of the Bible from the second to fifth century A.D. render Capthor as Cappadocia, a province within the Hittite empire;

2) in 711 B.C. Sargon II used the name Hittites to indicate the inhabitants of the Philistine city of Ashdod;

3) just like the Philistines in Canaan, the Hittites in Anatolia had a monopoly on iron, which was carefully protected;

4) the Hittites called their kings 'judges' ('tarawanas'), as did the Philistines and the tribes of Israel;

5) the Philistine principal god Dagon is also a god of the Hittites: 'Dagan-zipas', and their second god Baal-Zebub is paralleled in the Hittite god 'Zababa' of 'Ziparwa';

6) the types of pottery we call Philistine are found everywhere along the eastern coast of the Mediterranean, and thus can hardly be used as evidence

(M. Riemschneider, *Die Herkunft der Philister*, Acta Antiqua IV, 1956, p. 17-29.)

http://www.anistor.co.hol.gr/english/enback/m023.htm

Singer sums up the current state of research :

"Clear evidence for the origins of the Sea Peoples is still missing (survey of views in Singer 1988). Disregarding some farfetched theories, the admissible views may be roughly classified according to three main geographical zones.

(a) The N Balkans, particularly Illyria on the Adriatic coast; the "Illyrian theory" is related with the identification of the Philistines (*Palaisti may be the original form of the name) with the Pelasgoi (sometimes spelled Pelastoi) of the classical sources, a pre-Hellenic people who inhabited the Balkans and the Aegean regions (Lochner-Hȯttenbach 1960).
(b) The W Aegean region, i.e., Greece, the Aegean islands, and Crete; this theory relies on archaeological (mainly ceramic)comparisons and on the biblical tradition, which brings the Philistines from the island of Caphtor, i.e., Crete.
(c) The E Aegean, i.e., Anatolia and the offshore islands.

This view, which is gaining increasing acceptance, is supported by the most solid and diversified evidence.
(1) At least two out of the nine Sea Peoples mentioned in the Egyptian sources are undoubtedly located in Anatolia-the Lukka in Lycia and the Danuna in Cilicia; a third group, the Trs, is probably related to the Tyrsenoi (and biblical Tiras), who, according to Herodotus, migrated from Lydia to Etruria.
(2) The few traces of Philistine words (seren, q/kobah) and names (Goliath, Achish) appear to be etymologically connected with Anatolian languages.
(3) The Hittite texts provide ample evidence for serious upheavals in SW Anatolia(the Lukka lands) in the second half of the 13th century B.C., which can clearly be related with the emergence of the Sea Peoples (Singer 1983).
(4)Some of the classical traditions on W Anatolian heroes who trekked eastward and eventually settled in Cyprus and the Levant (Teucros, Mopsus) may reflect dim echoes of the migratory movements of the Sea Peoples (Schachermeyr 1982).
http://www.lost-ages.com/article.php?sid=6
http://www.bga.nl/en/articles/filist1.html
http://www.phoenixdatasystems.com/goliath/c3/c3b.htm



Chapter Three

ARYAN INVASION AND EXPANSION IN INDIA

Aryans entered into India in waves as they pressed forward into the interior of India. There were several tribal groups. This is what is portrayed in the puranas and other ancient Aryan literature. Using these, we can follow the route of conquest of India. With superior war machines and war tactics (No moral code was binding in times of war), they were able to infiltrate and cover the entire sub continent. The final conquest came with the defeat of Ravana the King of Sri Lanka.

In recent years, attempts are being made to rewrite history with the claim that Aryans are the original inhabitants of India. The predominantly Aryan Hindutva factions of Indian political parties are the motive force behind this. Even attempts to fabricate evidences, ban and erase truths from being taught have been detected. Thus, the invasion goes on.

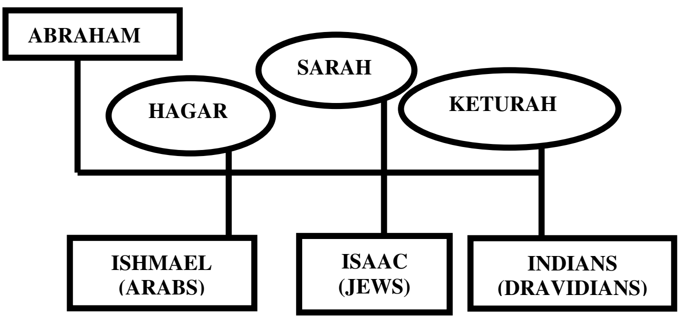
This chapter traces the progress of Aryans with time in their conquest until the whole of India was under their control.

Was there an Aryan Invasion of India? Was there a massacre of the natives at that time? These may look very sensitive issues now. However, these questions must be looked upon from the point of view of the society, which existed at that period, and the methods of migration and occupation common to the period. It was normal for large family groups to migrate from one place to another as it is done even today. Bible speaks of extensive migratory movements and interactions of families like Terah, Abraham, Isaac, Jacob and the nation of Israel through areas covering Ur of the Chaldea to the land of Egypt and all land in between. The means of transportation and methods of occupation were different than today. But the basic philosophy and thrust has always been the same. Semites were cattle and sheep breeders and they looked for pastures. Aryans were good agriculturists and it is normal that Aryans expanded into other territories. Especially at the onslaught of Semitic tribes into their own land, the Aryans were naturally forced to find fertile areas outside of their familiar landscape. With their superior war techniques and weapons of mass destruction made out of iron it is not in anyway surprising that they were able to conquer and weed out the Indo-Dravidian occupants from their settlements. The conquest of Canaan in the Bible, conquests of Alexander the Great, Persian and Assyrian conquests, the colonization of America and India by the colonialists and all history repeats the same process.

There is nothing to be ashamed of by the descendants – in which I also belong - of these powerful people about their history. It simply was the norm of that time and it still is. If one read the Old Testament invasions, we see exactly the same ruthless destruction and massacre of innocent that Marcion and several other early Christians were forced to propose an evil God of the Old Testament.

We do not have any details about how the Dravidians came to be the occupants of India before the Aryans came in. Were there others in the region before them? Some analysts believe that the Dravidians are of Negro origin while others purpose that they were the children of Abraham through his handmaids. "The circumstances of the advent of

Dravidian speakers in India are shrouded in mystery. There are vague linguistic and cultural ties with the Urals, with the Mediterranean area, and with Iran. It is possible that a Dravidian-speaking people that can be described as dolichocephalic (longheaded from front to back) Mediterranean, mixed with brachycephalic (short-headed from front to back) Armenoids and established themselves in northwestern India during the fourth millennium BC. Along their route, these immigrants may have possibly come into an intimate, prolonged contact with the Ural-Altaic speakers, thus explaining the striking affinities between the Dravidian and Ural-Altaic language groups." (Britannica) The fact remain that the Mohan-Jodaero and Harrappa culture existed at the time of the onslaught of Aryans into India.



Gen 25:1-6

Abraham took another wife, whose name was Ketu'rah.
She bore him Zimran, Jokshan, Medan, Mid'ian, Ishbak, and Shuah. Jokshan was the father of Sheba and Dedan. The sons of Dedan were Asshu'rim, Letu'shim, and Le-um'mim.

The sons of Mid'ian were Ephah, Epher, Hanoch, Abi'da, and Elda'ah. All these were the children of Ketu'rah. Abraham gave all he had to Isaac. But to the sons of his concubines Abraham gave gifts, and while he was still living **he sent them away** from his son Isaac, **eastward to the east country.**

The best, detailed analysis I have read on this issue is the book on "Introduction To The Bible of Aryan Invasions, Aryan Invasions &

Genocide of Negroes, Semites & Mongols", and "The Bible of Aryan Invasions", by Prof.Uthaya Naidu. Prof. Uthaya presents the history as ethnic genocide of the same nature as the genocide of Jews by Nazis. It is true. But then it is not only the Aryans who did that; Jews also did that in their times and the Africans tribes witness it even today.

Like every other nations and warfare, these were indeed massacres and genocides. To try to ignore that fact will be unrealistic. That was what had been happening all through history. A discerning student can see the same techniques, massacres, and genocides in the Old Testament descriptions of invasion of Israel into the land of Aryans. In the portions below, I practically quote most of the relevant descriptions and the documentary evidence given by Prof. Uthaya Naidu.

Evidently, invasion of India by the Aryans was a slow process and was not by the same group. As one group of Aryans was able to drive out the local people and occupy some land, others of different tribe came in. It probably took over a thousand years or more to reach the entire peninsula from the Himalayas to Sri Lanka. At every stage, the local occupants gave a vehement fight. The war was won not by force alone, but also through tactics, clever manipulations and even treachery. "Everything is permitted in War and Love". But then we cannot call them foreigners because they did integrate with the people. Just like all immigrants, these groups also tried to maintain ethnic purity. But naturally, it was impossible as the generations rolled by. Family antagonisms, tribal oppositions and fights, social taboos etc delayed the total integrations. But the eventual integration and mixing up of ethnic groups was inevitable. New forms of social structures and class divisions evolved in time. Thus in time we have the evolution of the four castes and the outcastes. These were the dictates of the society to exploit the have-nots by the haves. It so happened that the Dravidians were pushed back to the tip of the peninsula and were forced to surrender and remain as outcastes. Some group found ways to rise up in the hierarchy and assimilate and mimic the upper castes for social promotion. But, that is another story in the sociology of India.

The Scriptures of all nations are the history of those nations whereby God of the nation is seen in action. We can indeed know God only through his action in the life of the people and in the life of the nation. Thus, Yhvh is the God of Israel; Indra is the God of Vedic Aryans. The wars were won by the gods - not by people. Again, Kings were always considered gods. Thus, they were worshipped in Egypt, in Rome, in Syria etc. Worship of King Nebuchadnezzar's idol was such a statement. Kings were crowned by the Priests to denote that they got their right to rule through God. Samuel the tall shy one and David the shepherd boy got their right to rule by anointing of God's own prophet. The Gods of Vedas and the Puranas were Kings, who were later deified. Myths began to grow around them. Thus, it is legitimate and proper to see the story of Aryan invasion in the stories of Vedas and in the later Puranas.

Prof Uthaya traces these invasions in his book in detail. I will quote the salient parts in summary as I try to make a coherent picture of the growth of Aryan influence in India. http://www.dalitstan.org/books/bibai/. For the abbreviation of referrences see bibai9.html.

What follow is a summary of historical events of war which culminated in the conquest of whole of India from Himalayas to Sri Lanka.

Short History of Aryan Invasion of India

optional reading

Indra Invasion (1500 BC)

In the Rig Veda, Indra is the king of the gods. He has power over the sky and rain and his weapon is the thunderbolt. Indra is depicted with four arms and ride horse chariot in the earlier versions and later depicted as riding a white elephant Airavata. Indra is the god of battle and a drunkard. Before each battle, he drinks enormous quantities of intoxicating soma juice prepared from a plant. He has even killed his father when his father took some of his soma. He defeated Vritra the Naga. By killing the serpent, Indra separated land from ocean, and caused the sun to rise.



Indra was the first of the nomadic Aryan leaders to descend into India.

Sack of the Minor Towns

Initially, Indra sacked and pillaged the minor towns and villages of the Indus countryside. He is thus praised by the Vedic sages as Puroha or Purandhara, `sacker of cities' [S+T.366] and is later elevated into godhood, ultimately becoming an incarnation of Vishnu. He destroyed 100 minor Indus towns:

" Indra overthrew 100 Puras made of stone (asmanmayi) for his worshipper Divodasa [RgV.IV.30.20], evidently belonging to Sambara who is a Dasa (non-Aryan black) of the mountain " [RgV.VI.26.5] [Chan.V] [Chan.S] [Chan.H] [S+T.364]



Destruction of the Indus Dam System & Flooding

The larger metropolises of the Indus managed to withstand the Aryan onslaught due to the protection of massive walls. To force their capitulation, the Aryans smashed the sophisticated Indus dam and irrigation system, no trace of which now remains. This led to widespread monsoon flooding, causing slit deposits, which are still to be found in the ruins of the Indus cities, and destruction of the fertile topsoil. This meant the end of settled agriculture in the Indus basin. Thus, the Vedas proudly praise Indra as the destroyer of this irrigation system, no trace of which now remains (vrtra=dam in Sanskrit):

+ He smote Vrtra who encompassed the waters [RgV.VI.20.2]
+ He smote Vrtra who enclosed the waters, like a tree with the bolt [RgV.II.14.2]
+ He is referred to as `conquering the waters' (apsujit), which is his prime attribute.
+ Indra let loose the streams after slaying Vrtra [RgV.IV.19.8]
+ He cleaves the mountain, making the streams flow [RgV.I.57.6;

X.89.7], even with the sound of his bolt [RgV VI.27.1] [RgV I.57.6; II.14.2; IV.19.8; VI.20.2; VI.27.1; X.89.7] [S+T.368]

In Sanskrit, `vrtra' is an `obstacle', and denotes a barrage or blockage [Kos.70-71]. It is thus a word for `dam'. Dams now called Gebr-band are found on many watercourses of the western parts of the Indus region. Aryans shattered the dam system of the Indus, leading to silt deposits in Mohenjo-daro [S+T.369]. This is vividly described in the Rig Veda:

+ When he [Indra] laid open the great mountain, he let loose the torrents and slew the Danava, he set free the pent up springs, the udder of the mountain. [RgV V.32.1-2]

+ He slew the Danava, shattered the great mountain, broke open the well, set free the pent up waters. [RgV I.57.6; V.33.1]

+ He releases the streams, which are like imprisoned cows [RgV I.61.10]
+ He won the cows and soma and made the seven rivers flow. [RgV I.32.12; II.12.12]

+ He releases the imprisoned waters [RgV I.57.6; I.103.2]
+ He dug out channels for the streams with his bolt [RgV II.15.3], let the flood of waters flow into the sea. [RgV II.19.3]
+ He caused the waters pent up by Vrtra to flow [RgV III.26.6; IV.17.1] -- [Mac] [S+T.368-9 quotg Macdonell]

Another verse explicitly mentions him as a destroyer of dams: rinag rodhamsi krtrimani = " he removed artificial barriers" [RgV 2.15.8]

Fall of Harappa

The larger Indus cities, their agricultural supply base gone, and crowded with refugees fleeing the Aryan onslaught, finally fell to the barbarian invader. Indra besieged Harappa, defeated the Indian army at their last stand, and then sacked Harappa itself, the queen of cities with massive ziggurats and large-scale industries. The fractured skulls and thick ash layers survive in the upper layers of the Indus cities.





This is recounted in the famous Rig Vedic Harappa hymn :

" In aid of Abhyavartin Cayamana, Indra destroyed the seed of Virasakha."
"At Hariyupiyah he smote the vanguard of the Vrcivans, and the rear fled freighted." -- [Rg.V. XXVII.5]

This Hariyupiyah is the Harappa excavated in the 1920s.
No doubt, the invasion of India by the Aryans was more ferocious than the invasion of Canaan by the Hebrews. The mass destructions and methods of warfare are very similar to those described in the Bible.

Deut. 7: 2 and when the LORD your God has delivered them over to you and you have defeated them, then you must destroy them totally. Make no treaty with them, and show them no mercy.

Deut 13: 15 you must certainly put to the sword all who live in that town. Destroy it completely, both its people and its livestock.

- " Thou, Indra, art the destroyer of all the cities, the slayer of the Dasyus, the prosperer of man, the lord of the sky." " Tvam hi shasvatinam Indra daita puram asi hanta dasyor manor vridhah patir divah " - Sans.
-- [RgV.VIII.87.6] [Muir I.175]
- " Indra, the slayer of Vrittra, the destroyer of cities, has scattered the Dasyu (hosts) sprang from a black womb. " -- [RgV. II.20.6] [Muir I.174]
- The ancient singer praises the god who "destroyed the Dasyans and protected the Aryan color." [Rg.V. III.34.9] [Ann. 114] and "the thunderer who bestowed on his white friends the fields, bestowed the sun, bestowed the waters." [Rg.V. I.100.18] [Ann. 114] Numerous are the references to "the black skin" `Krishnam Vacham' [RgV. IX.41.1, Sam.V. I.491, II.242] [Ann. 114] which is mentioned with abhorrence.
- Again, " stormy gods who rush on like furious bulls and scatter the black skin." [RgV.IX.73.5]
- The singers mention "the black skin, the hated of Indra", being swept out of heaven [RgV.IX.73.5]
- "Indra protected in battle the Aryan worshipper, he subdued the lawless for Manu, he conquered the black skin." [Rg.V. I.130.8] [Ann.114]
- The sacrificer poured out thanks to his god for "scattering the slave bands of black descent", and for stamping out " the vile Dasyan color." [Rg.V. II.20.7, II.12.4] [Ann. 115]
- "Black skin is impious" <"Dasam varnam adharam" -Sans.> [Rg.V. II.12.4] [Muir Pt.I, p.43, II, p.284, 323 etc.] [Ann. 114 ff].
- "[Indra] made the impious varNa of the dAsas lower and hidden." <"[i'ndro] dA'saM va'rNaM a'dharaM gu'hA'kaH" - Sans> [RV. II.12.4]
- They burnt the cities

" Thou, a hero, a benefactor, hast impelled the character of man; victorious, thou hast burnt up the rite-less Dasyu, as a vessel is consumed by a blaze" -- [RgV. I.175.3] [Muir I.174]

The warriors were urged even to destroy all foreigners who lived among them

" Ye mighty ones [Aryan Asvins] what do you do there;
why do you stay there among the people who are held in high esteem through not offering sacrifices; ignore them, destroy the life of the Panis " -- [RgV I.83.3] [S+T.365]

Bharata Invasion (1400 BC) :

Bharata's Invasion from Afghanistan defeating Indra, created Bharata varsha. Bharata was a descendant of Kashyapa, who is named after the Caspian sea, where the lunar race of Aryans is thought to have originated. Bharata's legendary capital lay in the Kabul valley, i.e. the Yusufzai territory of modern Afghanistan.

> " According to local tradition, the original seat of the empire of Bharata was much further to the north-west, namely, at the site now occupied by the ruins of Takh-i-Bahi, in the country of the Yusufzais to the northward of Peshawar." -- [Mah.wh.48n.2]



From this base, he descended onto the plains of India. There he defeated Indra [Mah.wh.45], a descendant of the ancestor-god Indra, earning himself the title "most renowned of the Lunar race" [Mah.wh.47]. He then conquered the Upper Ganges valley, exceeding Indra's dominion. `Bharatavarsha' was confined to a part of the Indo-Gangetic valley.

Hastin Son of Bharata

Bharata's son Hastin founded Hastinapur further down the Ganges valley, after this second wave of Aryans had pushed on from the neighborhood of Peshawar up to the banks of the Ganges [Mah.wh.48n2].

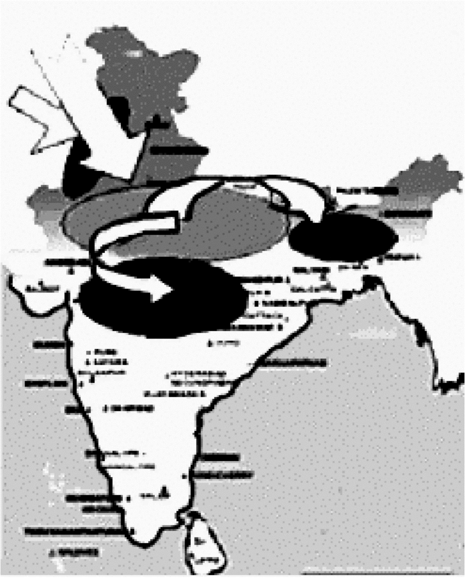
War of the Ten Kings (Dasarajanya Yuddh)

Later in the history of the Bharata dynasty is the War of the Ten Kings described in the Dasarajanya hymn of the Rig Veda [EB 21 `ind' 32] [Bash.34]. This war pitted the pure Aryans of the Bharata dynasty (located on the upper Sarasvati) under king Sudas and their Caucasoid allies against the mixed and non-Aryan races.

The ten non-Aryan tribes under Vishvamitra (himself of mixed race, being a Kshatriya who claimed, but never received, Brahman status) including the Puru, Yadu, Turvasas, Anu & Druhyu were defeated by the pure Aryans on the Ravi river. The king of the Purus, Purukutsa, was killed [Bash.34].

Mahabharata Wars (900 - 500 BC)

The Aryan king of Hastinapur, Yudhishitra, consolidated the Aryan Kingdom of Panchala and embarked on an enormous military build-up. Shortly after his coronation, he launched the massive Digvijay Aryan Invasions, subjugating all the non-Aryans of India to the Aryan yoke. The subjugated races then united and rose against the Aryan conquerors, leading to the Great Battle of Kurukshetra between the Aryans on the one hand and all the non-Aryan & mixed races on the other. The ensuing Aryan victory ensured Aryan dominance for several centuries. The Mahabharatan Wars include these long drawn-out conflicts (i.e. Digivjay Aryan invasions etc) in addition to the Battle of Kurukshetra, and represent several Aryan invasions that are loosely grouped as the Fourth Aryan Invasion.



DigVijay Aryan Invasions

The Aryans spread across the Vindhya into the Deccan, and eventually comprised the majority of the population in Maharastra. Aryans also annexed Dravidia, but the bulk of the population remained Dravidian.

The Nakulite Aryan Invasion of Western India

General Nakhul set out from Panchala with a massive army, and annexed Western India [Alld.938]. Indus Valley people consisting of `Panis' (Phoenicians) and `Asuras' (Assyrians) were now totally annihilated.

The Bhimaite Aryan Invasion of Eastern India

General Bhima invaded Eastern India, subjugating the Mon-Khmer races of Bengal to the Aryan yoke [Alld. 937-8]. Several of these native races were exterminated by `Bloody Bhim', as he is referred to by the Nagas today.

The Arjunite Aryan Invasion of Northern India

General Arjun set out for the conquest of Northern India, conquering the independent nations.

The Sahdevan Aryan Invasion of South India

General Sahdev embarked on the invasion of South India with a massive army.

Battle of Kurukshetra (900 BC)

The Kurukshetra Battle (c.900 BC [Bash 39]), is the climax of the Mahabharatan Wars with the Aryans on the one side and the non-Aryans and mixed races on the other, as evidenced by :

- The Kauravas were joined by blacks (Mlecchas) and non-Aryans (Sindhu), Kalingans, Trigarttas, etc.
- The Pandavas were supported by the Aryan Yadavas, Matsyas, Magadhas, Panchalas and Vrishnis, Chedis.
- The ancestor of the Kauravas, Dhritarashtra, had non-Aryan wives: Gandhari (from Gandhara, modern Afghanistan), and a Vaishya woman. Thus the Kauravas were of mixed blood.

Hence, the Kauravas represented the mixed and non-Aryan races, while the Pandavas represented the pure Aryans who eventually won against their foes.

The Pandavas raised seven armies as opposed to the Kauravas' eleven. On the 14th day of the battle Arjun annihilated five of the eleven armies (`akshoumin') amassed by the Kauravas. Attacking the Pandavas, Drona destroyed one army, Karna two, and Bhishma one. Al-Beruni has estimated that the total of 18 akshouhinis add up to 8,267,094 humans [al-B.i.408].

A description of one of these invasions follows below :

" Saineya, destroying thy host, converted the beautiful earth into a mass of mud with the flesh and blood of thousands of Kambojas, SakScythians],

Shabaras, Kiratas [Mongoloid Keraits] and Varvaras. The ground was covered with the shorn and hairless but long-bearded heads of the Dasyus [Chadic Dajus], and their helmets, as if with birds bereft of their plumes. " -- [MBh.Dron.4747] [Muir I.483]

Nagaland





From the Mahabharata we learn that there were Naga kingdoms between the Jumna and the Ganges about the 13th century BC [1800,p.39]. When the kings of the Lunar race of Aryans wanted to found a second capital near the spot where Delhi stands at present, they had to dislodge the Nagas who occupied it [1800,p.39]. This is the first reference to a conflict with the Nagas, and it occurred before the Mahabharata War. This was soon followed by a much larger-scale war under Krishna, Arjun and Agni.

The Khandav Massacre

The first genocide of Mongoloids occurred in the Panchala region near Indraprastha. Arjun, Krishna and Agni burned the Khandav forest, and, making sure that there was no route left for their escape, they burnt all the Nagas alive in that forest [Mah.wh.141].

Janamejaya's Conquest

Janameya, in revenge for the death of his father, who had been killed by a Naga destroyed the forest area of Nagaland. Thus `an ancient race of serpent worshippers known as Nagas, are said to have been forced by certain Brahmanical incantations to enter the fire of a great sacrifice' [Mah.wh.46.n1]. Thus, according to the Mahabharata the Nagas were burnt alive en masse in the manner of concentration camps.

In another account, Pariskhit, the grandson of Arjuna was killed by Takshaka, a Naga king, and hence "Janmejaya, the son of Parikshit had to wage a long and bloody war with the Nagas and killed thousands of them" [1800,p.40].

Solar Aryan Invasion (800 BC)



The preceding waves of Aryans were members of the Lunar race (Chandravamsi), including the victors of the Mahabharata and Digvijay Wars.

Following this is the invasion by Solar Aryans (Suryavamsi). It can be traced as the Solar king Ikshvaku, son of Manu Vaivasvat established his capital at Ayodhya and is the first king of Ayodhya, while his grandson Mithi conquered Mithila, which was named after him. Ikshvaku is in turn descended from Kashyapa `the Caspian', who resided near the Caspian Sea. A clear pattern of migration down the Ganges valley is thus apparent. This movement occurred concordant with the wars of Parasurama

Brahman-Kshatriya Wars

The Brahman sovereign Parasurama embarked upon an enormous program of arming Brahman militias in preparation for a war of extermination against the Kshatriya races. Parasurama then embarked upon a full-scale conflict with the Kshatriya races, plunging Northern India into massive civil war.



Creation of the New Kshatriya Race

It will be wrong to assume that the purity of race was kept during these periods. The Aryans got intermingled with the natives. The political expediency required that new acceptable groups within the society be built up as a support group.

The list also includes the Aryan Kshatriyas, who had opposed the rights of the pure Aryan Brahmans, as well as the non-Aryan Kshatriyas. Of course, the Brahmins then cohabited with the Kshatriya widows to propagate a pure Brahmin-fathered race of obedient Kshatriyas. Needless to say, no such charity was done for the non-Aryan widows, and many of the races exterminated by Parasurama are never heard of since, nor do they exist today.

Aryan Vaishnavite Invasion of Kerala

There was an Aryan invasion of Kerala shortly prior to Parasuram's wars. This is recorded in the legend of Vamana, the dwarf incarnation of Vishnu, who invaded Kerala and defeated the indigenous black Malabari King.

Mahabali was banished because he became too popular on earth. The *devas* became resentful of him. In response to their plea, Lord Vishnu came down to earth as a small Brahmin boy, Vamana and, by trickery pushed him down to Patala loka (the under world). The native Malayali population worship and adore their ancient king Bali; but the Aryans of the North worship Vamana. Mahabali returns to visit his people in Kerala every year during the Onam and the people puts up a show of festivity to please him.

The native Malayali population worship and adore their ancient king, Bali, but the Aryans of the North worship Vamana. Mahabali returns to visit his people in Kerala every year during the Onam and the people puts up a show of festivity to please him.

Ramaite Aryan Invasion (600 BC)

The Ramayana is a historical narrative recounting the sixth Aryan invasion, under Rama, who conquered the last forts of the Dravidian south. The final victory was won when he defeated `Rakshasa' king Ravana and conquered Sri Lanka. He was aided in this conquest by "monkey kings", who betrayed their own people.





Thus, the whole land of India from the Himalaya to Srilanka came under the control of the Aryans. This invasion is not over yet. It is still active in America and all over the world today where the Aryans come in as immigrants and is invading with the same zeal, with the techniques of Rama or of Vamana.





Todays call is:

Krinvanto Vishwam Aryam (Make this world Aryan)
Hey, if you do not like it we will translate it as "Make this world Noble." Any Problem now ?

Turn the Churches Into Temples...

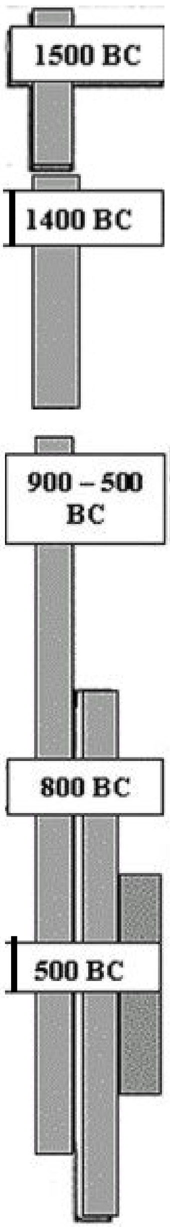


Gradually you should buy all the churches and make them into temples. There are so many churches actually they should give us these churches free, if they were God-conscious. But they are sectarian. (Letter from His Divine Grace A.C. Bhaktivedanta Swami Prabhupada Founder-Acarya of the Hare Krishna Movement)
http://krishna.org/Articles/2000/07/00039.html
http://temples.krishna.org/Letters/2000/07/L00024.html

The Aryans succeeded in this in India. Will they succeed in the rest of the world?



TIME LINE OF ARYAN INVASION



Indra Invasion
Overthrow of 100 puras made of stone.
Destruction of Indus Valley Dam
Fall of Harappa

Bharata Invasion from Afghanisthan
Bharata's son Hastin founds Hastinpur
War of Ten Kings (Dasarajaanya yudh)

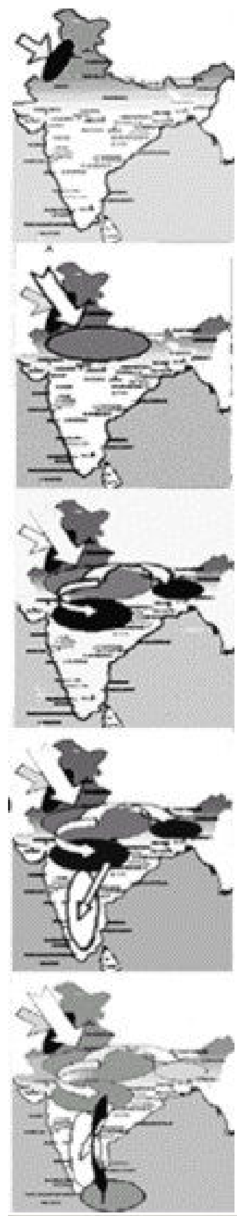
Mahabharatha Wars

Digvijay Invasions to Deccan
Nakulite Invasions of Northern India
Bhimite Invasions of Eastern India
Arjunite Invastions of Northern India

Kurushetra Battle
Invasion of Nagaland
Mongoloid Massacre of Kkhandirave Forest
Janamejaya Conquest of Nagas.

Solar Aryan Invasion.
Brahmin-Kshatriya Wars
Aryan Invasion of Kerala

Ramanite Aryan Invasion of South India and Sri Lanka



Myth of the Aryan Invasion

After the independence of India a new suggestion came in which promulgated that the Aryan Invasion is a myth and that Aryans were the original inhabitants of India in the Indus Sarawathi Valley. The idea bolsters the unity of India and is essentially motivated by social and political gains rather than objective facts. It gained momentum by repetition rather than evidences. In the process to establish theory, it has even been suggested that the whole of Eurasian culture is the outcome of the Indian Aryans expanding over into other areas. In some cases forgery and slander has been employed. These are readily available in the internet. While this argument is going on, one really need not even have to go through the numistic, philogical, and archeological evidences to establish the reality of invasion. It is evident in the distribution of the population of India with the North predominantly "white" and the south predominantly "black". True that mingling of the two has occurred in accordance with the normal growth of fusion of societies and communities.

Whether Dravidian or Aryan – both have come to stay in India and India belongs to both of them. In due process of history, each assimilated the other and integrated. In this integration process the idea of India having one religion called "Hinduism" imposed wrongly by the idiocy of British Raj has given impetus to independence movement and subsequent independence of India. This mistake coasted them an empire. But the imaginary "one religion" called "Hinduism" is now being expressed as "Indians are the originators of all human civilization." This concept was introduced by the theosophical society and is swaying the identity hungry Indian individuals in total disregard to objective historical realities.

The myth of Invasion of Indian Aryans into the rest of the world is achieved by proposing that (1) there are no differences between Aryans and any other ethnic groups. Ethnic groups are just a myth. (2) Wherever worship of God is found, that God is identified with Vishnu - Krishna - Brahman. Then wherever you find a concept of

God either monotheistic or pantheistic or of any other form, it is Hinduism!

I am sure if the British came and lived in India as they did in America and took it as their country; they too would have been assimilated and would have been Indians. We have the Anglo Indians with us and they are as much Indians as any other. Just as the presence of the Anglo-Indians among us indicates the reality of British Invasion of India, the presence of an Aryan North in contrast to Dravidian South is evidence enough to indicate the invasion of Aryans from somewhere North of India.

While I see no reason to doubt the obvious reality of Aryans entering India from Persia than the reverse, whether Aryans came from outside of India or developed from within India is not really critical to the thesis of this book. The current attempt to find Aryan sources within India to boost nationalistic and political ethos is praiseworthy. But from the evidence presented, they are very weak. It remains that the religion of the Dravids (the Black) were not the same as the religion of the Aryans (The White). They originated separately and they mingled with each other due to a prolonged religio-political maneuvering produced a syncretic religion along with the rest of the syncretic elements. The Pulayas and the Pariahs are the proof. Even as a high caste boy, I had always stood in awe at the religion and worship of these "untouchable outcastes" of my society who had neither temples nor idols.

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CHAPTER FOUR

SANSKRIT :

THE KEY TO INDIAN RELIGIOUS HISTORY

The four vedas – Rig, Yajur, Sama, Atharva – and the Brahmanas are mostly in Vedic Language. Vedic language was current since c.1500 BC. and is identical with the Avestan of Zoroastrians. It is part of the Indo-European language family. However, they were written down only by BC 200. The rest of the Hindu Scriptures such as Upanishads, Sastras, etc are all written in Sanskrit. Sanskrit means 'refined' or 'made civilized'. It was developed out of the then existing languages in India mainly Dravidian, probably as a liturgical intellectual language by the elect few. In this chapter, we look into the development of Sanskrit, which came into existence only by 150 AD. It is logical to assume that this refinement could not have come before the Prakrit languages were themselves in writing. There is absolutely no documentary evidence to the existence of Sanskrit prior to this time.

It is therefore evident that the Post-Vedic – Vedanta - scriptures came into existence only after 150 AD. We also see an asymptotic discontinuity between Vedic and Vedanta

> not only in language but also in the worldview and theology. Is this a coincidence that they came into existence after the ministry of St. Thomas in India?

Examining the language and writings are the easiest way of understanding the religious history. Perhaps this is the only way of understanding Vedas, as apparently they were never written down until around the 3rd century BC when writings began to appear all over the world.

Veda Samhita

Vedas were composed orally over generations by the prophetic Rishis and were handed down orally. Veda Samhitha has four parts: Rig Veda, Yajur Veda, Sama Veda, and Atharvan Veda. Each Veda has several *Brahmanas* associated with it. They are written in prose and they elaborately describe the various sacrifices and rituals, along with their mystic meanings. (It is very similar to Leviticus in the Bible.) The two *Brahmanas* attached to the Rg-Veda are *Aitareya Brahmana* and *Kausitaki Brahmana*. These were composed by *Hotri*-priests - the priests who recite mantras of the Rg-veda at the sacrifice. These Brahmanas are also written in Vedic language.

The Sama Veda contains music for the chants used from the Rig Veda for the sacrifices. Its 1,549 verses are mainly of hymns from the Rig-Veda set to rhythm. Sama Veda contains one Samhita and eight Brahmanas. Classical Indian music is said to have been born from the chants of the Sama Veda. Yajur Veda is a detailed description of how to construct the altars used for new and full moon sacrifices and other ceremonies. The Yajur Veda has two collections or samhitas called White (Shukla) and Black (Krishna). The Atharva Veda is a collection of magical spells and incantations.

They were created over different centuries for different purposes. These verses were the living manual for the Aryan tribes before they separated

into Indo (Indian) and Euro (Iranian and their extension European) Aryans. It was a tribal society, with a Tribal Culture emphasizing the identity of the ethnic group, which of course is the essence of survival in migrating communities

Vedic Culture was a tribal culture, of a people who called themselves a superior people- Aryans - with a religion of many gods. Vedas gives 33 specific names of gods. Among the gods were Indra (God of Thunder and War), Varuna (the Sun God), Mithra (the God of Sky and Stars), Agni (the God of Fire), Soma (the juice of a mountain plant mixed with milk and honey). From the praises given to Soma it must be concluded that it was some sort of psychotropic plant, the juice of which was drunk as part of the Vedic sacrifice and gave the warriors extraordinary strength. The prophets of this era were called Rishi. These Rishis were also poets and they were the ones who composed and transmitted the Vedas. The purpose of the vedas was essentially religious, connected with daily rituals. '*Rik*' meant mantra, *shloka* or verse. The whole Rig Veda Samhita is in the form of hymns, in praise of different gods. The Priests who conducted these rituals wrote and transmitted these to their family members. Thus the oral tradition continued. Its strength lies in its liturgic repetition strengthening the memorization process. The slokas were conveniently modified during the course of history as they were handed down from generation to generation to fit the social and political changes of the period. Such redactions were the monopoly of the families to which each section of Rk belonged.

"The pious view is that the Vedas are eternal and uncreated and exist essentially as sound. More conventional, but still pious, scholarship may still exaggerate the antiquity of the Vedas, sometimes claiming they go back to 10,000 BC or earlier. Now, however, it looks like even the oldest parts of the Rg Veda do not antedate the arrival of the Arya in India, although the gods and elements of the stories are older, since they are attested with Iranian peoples and the Mitanni, with parallels in Greek and Latin mythology." (Kelly Ross) Since the Aryans knew no form of writing, they were transmitted orally over centuries. Evidently, one cannot guarantee the integrity of the transmission of any oral tradition over such vast periods.

Oral Transmission and Corruption

Then it is argued that, "The Vedas have been "heard" or composed by different seers over a great period of time and were handed down from generation to generation through oral transmission. Since it was essential to maintain the purity of the hymns, a great emphasis was placed on the correct chanting of each word in the mantra according to a particular rhythm to maintain their efficacy during the performance of the rituals."

"We do not know for certain when exactly the most holy books of India were first written down. The major and the only really authoritative way of transmission were oral, and written text was important only in exegesis and ritual science, not in religion itself. In other genres of literature, for instance in the Dharmsastra and Ayurveda, it is rather well established that the extant text tradition was only fixed in the earliest (written) commentaries. Before that, in oral transmission, the texts were open to additions and modifications. In the Veda, the texts were fixed much earlier, and the transmission in the first place remained oral. But here, too, the texts were probably first written down in connection with commentaries." http://folklore.ee/folklore/vol8/veda.htm

We should also remember that, "Vedic Sanskrit places great emphasis on pronunciation, so each 'Aksara,' or letter, covey immense meaning. Therefore, any deviation in enunciation will change the complete meaning." (Dr. Deen B Chandora) It would render the whole of Sruti and samhita prone to total corruption over the oral transmission over vast period.

This corruption is hinted in the Matsyavatara story: "This happened at the end of the last inundation during the period of Svayambhuva Manu when Lord Brahma at the end of his day (which lasts for trillions of our years) was ready to sleep, and the Vedas began to emanate from his mouth. The great demon Hayagriva took this opportunity to try to steal the Vedas. At this time the Lord appeared in His Matsya avatara to kill the demon and restore the Vedas to Lord Brahma." . (http://iskcondc.prastha.com/cgi-bin/uncgi/renderphilo.pl?ndx=71)

Evidently, Vedas were transmitted orally and were later written down in the Vedic language. This is not the same language in which the later Upanishads and Vedanta are written. In total contrast, we have the Egyptian, Phoenician and Hebrew languages fully developed with written documentations in philosophy, art and science as early as the 16th centaury BC.

> "The Vedic scholars believe that the essential purpose of the Vedas is to ensure the well being of the universe by spreading the sound of Vedic chants and ensuring the performance of Vedic rites. It is understood that the Vedas are vast and what is available to us as Vedas is only a small portion revealed to the sages."
> ==== **The Vedas** Shyam Narayan Shukla, Ph.D. (President, BSNA)

⌘

> ***"Rig Veda*** is said to have had 21 Saakhaas, only five are known to be extant:*Saakala, Baaskala, Asvalaayana, Saankhaayana* and Maandukeya. ***Krishna-Yajurveda****-samhita* is reputed to have had 85 saakhaas or recensions, only four are available now:
>
> *Taittiriya; Maitraayaniya; Katha;and Kapisthala. In the* ***sukla Yajur Veda*** 17 shakhas are said to have existed, only two-the *Kaanva* and the *Maadhyandina*-are available now.
>
> Though ***Sama Veda*** had 1,000 saakhaas, only three are available now: *Kauthuma, Raanaayaniya and Jaiminiyaa.*
>
> Of the nine saakhaas of ***Atharvana Veda*** only two are extant: *Pippalaada* and *Saunaka*. It is only the latter that is available in a complete form."
>
> === http://channels.vandemataram.com/vindex.jsp?sno=25

What evidently happened was that these were forgotten with time.

Apart from the ongoing corruption during the process of transmission through the generations, "It will take a tremendous amount of mental effort to compose and to commit to memory the vast amount of lines with all the intricacies involved. Unless these are reduced to writing and given a specific concrete shape, it would not facilitate oral transmission." (http://www.crystalinks.com/indiawriting.html)

However, there indeed was a stake for the Priest in writing the Vedas down, since they will loose the control and monopoly of these magical mystical verses. The mantras will loose its impact if it is available to ordinary people. Until quite recently, it was forbidden for anyone outside of the Brahminic (Twice-born) castes even to hear the Vedas recited. "Now if a Sudra listens intentionally to (a recitation of) the Veda, his ears shall be filled with (molten) tin or lac." Gautama Dharma Sutra 12.4

Hence, by the time of Panini, the Vedic language and Vedas were in danger.

"The reason Panini produced the grammar of Sanskrit was because the language was changing so rapidly that religious leaders feared future generations would not be able to understand the sacred texts as they were originally written." http://ponce.inter.edu/proyecto/in/huma/ENGL3073/ whatling2.html

Panini was a "Sanskrit" grammarian who gave a comprehensive and scientific theory of phonetics, phonology, and morphology. Though most scholars try to place him around 500 BC, they recognize that these are based entirely on guesses. Thus, J J O'Connor and E F Robertson start their study with the definite statement, " The dates given for Panini are pure guesses." (http://www-gap.dcs.st and.ac.uk/ ~history/ Mathematicians/ Panini.html). Panini's *Astadhyayi* (or *Astaka*) consists of eight chapters in which Panini develops a grammar for Sanskrit – the refined language from existing local languages. As regards to 'when and what were Panini's contribution', this is what Oconnor and Robertson has to say, "This is an area where there are many theories but few, if any, hard facts." However, this much is certain. It never happened in the history of languages for a sophisticated language (as Sanskrit)

intentionally created by refinement to remain without even a script or documentation for centuries after a perfected grammar was in existence. All the time we are asked to believe that a vast amount of literature was transmitted by word of mouth without error through centuries!!!

By the time of Panini, writings were in the vogue and it is legitimate to assume that the vedas were written down. Enquiry into "What script was used to write these vedas down?" will take us to the history of writing.

The Story of Writing

There are essentially six forms of writing developed in history

1. **Ideograph** - here a symbol represent an *idea*, a pictograph. Hieroglyphic writing is a system that employs characters in the form of pictures. These individual signs, called hieroglyphs, may be read either as pictures, as symbols for pictures, or as symbols for sounds. These are found in early Egyptian hieroglyphics, Mayan hieroglyphics, etc. The system is useful as a mnemonic device for recalling memorized texts.
2. **Logograph** - a symbol representing a *specific word*, as in modern and classical Chinese writing.
3. **Phonetic writing** - each symbol represents a *sound.*,
4. **Consonant inventory** - a set of symbols that represent only the consonant sounds of a language. The Classical Arabic and Hebrew writing systems are of this type. Thus, the word *Yehovah* would be spelled as YHVH. Later these were enhanced with diacritic vowel marks.
5. **Syllabary** - a collection of symbols representing specific *syllables*.
6. **Alphabet** - a set of symbols representing specific *consonants and vowels*. This system was developed by the Phoenicians around 1000 BCE All modern alphabets are derived from this. The advantage of the alphabet system is that the text can be written in the way they are to be read. It is this discovery that led to the immense literature of most modern languages.

Whatever the mode of writing, the art of writing has changed the world. The transient thoughts concepts and ideas of man could now be

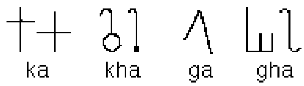
immortalized by freezing them into visible permanent hard copies, which can be translated to the corresponding thought patterns. In this sense, it is the Word becoming Flesh. For this reason, almost all early religions came into existence along with the ability of the people to write. It is not that there were no religion or philosophies before that, - there sure was - but there was no continuity of transmission and these were soon forgotten or corrupted. This was inevitable. Thus, most religious prophets were told to “cry” and also to “write”.

Whenever writing became common, we can see that there was also an explosion of religious, philosophical and scientific expression. Practical writing (and reading) methods were probably widespread among the Chinese noble class by about 800 BC and in the Middle East by about 500 BC and Southern Asia by about 200 BC. All sacred texts before this time were transmitted primarily orally with all its possible problems of forgetting and corruption. So none of the great Indian religious texts (Samhitas and Brahmanas) was written down until after 200 BC. When it was written down it was in Vedic language and not in Sanskrit, because Sanskrit was not in existence at that time, as we shall see later.

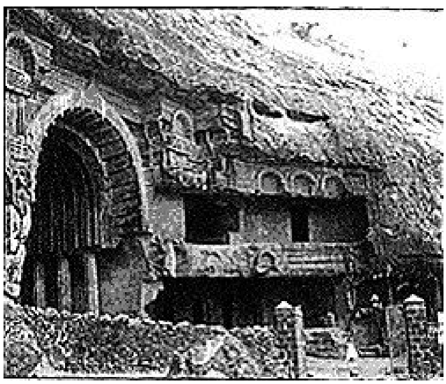
Indian Scripts

The Indian Scripts originated from two early sources – one from the Semitic Languages and the other from the Aryan (Indo-European) Languages. The early scripts of Brahmi originated from the Semitic Languages from the 7th centaury BC while the Kharosti originated from the Indo-European Languages about the same time. It is interesting to note the Sanskrit Script as used today was actually an offshoot of the Semitic influence rather than Aryan. Certainly, there must have been mutual influence and interaction during the development. This interaction between the two major ethnic languages can be traced back to the Persian invasion of Israel. Ahasaures, also known as Artexerxes was probably the husband of Queen Esther. From then on, the relation between the Aryan and the Semitic people were very cordial. This led to the mutual influence that we see in the script and languages.

Brahmi Alphabet – Mauryan Alphabet



http://www.ancientscripts.com/brahmi.html
http://www.geocities.com/Athens/Academy/9594/brahmi.html
http://www.ciil.org/programmes/lipika/brahmi.html
Brahmi Script : Development in North-Western India and Central Asia/Ram Sharma. Delhi, B.R. Pub., 2002, 2 Vols., xviii, 483 p., ISBN 81-7646-185-7.
http://www.koausa.org/Languages/Sharda.html



The Brahmi alphabet of northwestern India of the 3rd century B.C., generally called the Mauryan alphabet, is represented in:

(1) The Kalsi Rock Edicts
(2) The Delhi-Topra pillar-edicts
(3) The Pathyar (District Kangra, Himachal Pradesh) rock inscription

II. The Brahmi alphabet of northwestern India of the 2nd century B.C. to the beginning of the Christian era, usually called the post-Mauryan alphabet, is represented among others by the following records:

1. The coins of the Indo-Grecian Kings Agathocles the Pantaleon
2. The inscriptions of the ksatrapa Sodasa.
3. The Kanhiar (Dist. Kangra, H.P.) rock inscription
4. The Bathtsal (Jammu) cave inscription

III. The inscriptions of the Kusana kings-Kaniska, Huviska and Vasudeva, discovered form Mathura and its vicinity, illustrate the next step in the development of the Brahmi of north-western India.

Gupta Alphabet



IV. Further development of our alphabet is illustrated by the following records of the 4th and 5th centuries A.D., which represent the western variety of the northern Indian alphabet of the 4th and 5th centuries A.D., generally called the Gupta alphabet:

1. The Abbotabad inscription of the time of Kadambesvara dasa (Gupta) year 25 = A.D. 344
2. The Mathura inscription of Chandragupta II, G.E. 61 = A.D. 380
3. The Mathura stone inscription of Chandragupta II
4. The Shorkot inscription of the year 83
5. The Tussam (Dist. Hissar) rock inscription
6. The Lahore copper seal inscription of the Maharaj Mahesvaranaga 7. The Bower manuscript

In the following records of the 6th and the 7th centuries A.D., discovered in northwestern India, we find further development of the forms of the Western Gupta alphabet leading to those of the Sharada in the 9th century.

1. Kura inscription of Toramana.
2. The Nirmand plate of Mahasamanta Maharaja Samudrasena
3. The Sonepat Seal of Harsavardhana
4. The Hatun rock inscription of Patoladeva
5. The Gilgit manuscripts

(Quoted from: Jammu, Kashmir & Ladakh – Linguistic Predicament *Edited by:* P. N. Pushp and K. Warikoo, Himalayan Research and Cultural Foundation, Har-Anand Publications)

Early Nagari Script

With few exceptions, this script was used for writing Sanskrit. There are five examples; all but one from south central Java, dating from the late 8th to early 9th centuries uses Nagari Scipt. This script may have had a north Indian origin, perhaps associated with the Buddhist monastery at Melinda. It is sometimes called PreNagari because the oldest known examples in India only date from the 11th and 12th centuries AD. It is also possible that the script evolved in Indonesian Buddhist monasteries before being used in inscriptions.

A complicated inscription from Sanur, Bali consists of three parts: one in early Nagari script in Sanskrit language; another Nagari script in Old Balinese language; and the third Early Kawi script in Old Balinese language. Its probable date is 914 AD.

(The Sharada Script: Origin and Development B. K. Kaul Deambi http://www.koausa.org/Languages/Sharda.html)

Grantha Script



There had been another more ancient script in existence in Grantha Script, which became a predominant script form in the Southern India.

Earliest of these had been found during the reign of Pallava Kings in Chennai around 5th Centaury AD. Evidently, this is a Dravidian influence. In the beginning, Sanskrit was written in Grantha Script. Later it was transliterated into Nagiri Script after 7th Centaury AD. The Grantha Script influenced and produced most of the Dravidian Scripts. As we can see Sanskrit is essentially a Dravidian development, as the modern Dravidian languages will show. Anyone can see that most Dravidian Languages contain large amount of Sanskrit in comparison with other Northern Languages. This is especially true of Malayalam. Malayalam came out of Tamil and we see that early Malayalam literature was all in Sanskrit. Sanskrit was better known in South India than in North India. Even as late as a century ago – my father's diaries were in Sanskrit

Vedic and Sanskrit Languages

When the Harappa civilization was unearthed, linguists from all over the world were hard at work to decipher the scripts. I have met some of them back in 1950s while in school. The baffling thing was those writing were far removed from "Indo-European" scripts. All attempts to decipher in terms of Indo-European languages failed while it yielded fair results even in those days using Kodum Tamil as base. Evidently, there existed a language system that was far more ancient than Sanskrit and even of Prakrit, which was of Dravidian Origin.

"Vedic is represented by earlier mantras, or verses, which consist of four Vedas, one of the most famous Indo-European epics of ancient times. The most ancient is Rgveda, the language of which is rather archaic and purely Indo-European, practically without borrowed elements. By the time the Vedas were recorded, the language had already become extinct: but its structure is believed to preserve features of the 2nd millennium BC… Vedic language is quite similar to Avestan the Iranian language of the Zoroastrians.

(http://www.geocities.com/indoeurop/tree/indo/vedic.html)

"Sanskrit on the other hand is not the direct descendant of Vedic, as some may suppose. If Vedic was used only as a dialect of North-Western India, Sanskrit was born in the north, in the Gang valley, and was used at the time when Vedic still existed. Sanskrit early became the language of the literature and fell out of use as a colloquial tongue. It was proclaimed a divine language in India, and all classical works in science, verse or history were written only in this language. … Many words in the language are not Indo-European and were borrowed from aboriginal Dravidian and Munda languages. This makes it farther from Iranian and other Indo-European languages than was Vedic."

(http://www.geocities.com/indoeurop/tree/indo/sanskrit.html)

The first epigraphic evidence of Sanskrit is seen in 150 AD and this inscription is in the Brahmi script. *(Encyclopedia Britannica, 1982).* From the fifth century A.D., classical Sanskrit is seen to be the dominant language in the inscriptions.

Earlier documents used Pali and Prakrit.

Asoka who took every care to make his messages intelligible to the common man used all existing scripts and languages. These 3rd Centaury inscriptions do not include Sanskrit. It included Prakrit, Greek and even in Aramaic. But no Sanskrit is found because it was not in existence at that time.

Sanskrit was developed out of Prakrit and other existing languages during the interval of 100 AD to 150 AD "The first evidence of classical Sanskrit is found as an inscription dating around A.D.150 in the Brahmi script. It records the repair of a dam originally built by Chandragupta Maurya, and contains a panegyric in verse, which can be regarded as the first literary composition in classical Sanskrit. It is at Girnar in Kathiawar and was inscribed by Rudradamana, the Saka Satrap of Ujjayini, on the same rock on which the Fourteen Rock Edicts of Asoka were also found.



Emperor Asoka



Asoka's Edict in Prakrit

It is significant that Rudradamana employed classical Sanskrit in a region where about four hundred years before him Asoka had used only Prakrit. This definitely proves that in the second century AD Sanskrit was replacing the dialects. Even so, the language did not replace Prakrit everywhere, but it continued to be used in inscriptions for something like one hundred years or even more after this date. However, from the fifth century A.D. classical Sanskrit is seen to be the dominant language in the inscriptions." (*Hinduism, by Nirad C. Chaudhuri, Oxford University Press, USA, 1979.)*

Bhavishya Purana clearly states that the development of Sanskrit was after the coming of Christians and their Mleccha culture. This will place the Sanskrit language origin from Saraswathi well within the first century AD from Kashmir.

What is the difference between Vedic and Sanskrit?

The Vedic language is practically Avestan, the language of the Zoroastrianism.

The Vedic language
From http://www.geocities.com/indoeurop/tree/indo/vedic.html

Group	Indic (with Hindi, Marathi etc.), Old Indic (with Vedic and Sanskrit)
Geography	It was the oldest historically witnessed form of the Indo-Aryan language. Indic tribes came to these lands, in the Indus Valley, around 1700 BC, replacing and conquering the ancient civilization of Harappa and Mohenjo-Daro which existed here before. Indo-Aryans used a language very similar to Iranian and not far from Proto-Indo-European. Nowadays it is evident that India was not the only way for Aryan migrations, as some traces of their existence are discovered in the Black Sea region (Black Sea Aryan), and in the Middle East (the so-called Mitanni Aryan language).
History	Vedic is represented by earlier mantras, or verses, which consist of four Vedas, one of the most famous Indo-European epics of ancient times. The most ancient is Rgveda, the language of which is rather archaic and purely Indo-European, practically without borrowed elements. By the time the Vedas were recorded, the language had already become extinct; but its structure is believed to preserve

	features of the 2nd millennium BC.
Phonetics	in phonetics the turn of ***d, dh*** into ***l, lh*** between vowels;
Morphology	in morphology: very large number of exceptions in the language, archaisms. The verb uses the subjunctive and injunctive moods (memorative - the special mood with the meaning of mentioning the action), the pluperfect which are absent in Sanskrit. In Vedas, particles and conjunctions play an important role, and the word order is totally free.
Close Contacts	As Vedic is the closest to the Iranian languages, the language is quite similar to Avestan, and some parallel forms and combinations are amazing.

The Sanskrit language
From http://www.geocities.com/indoeurop/tree/indo/sanskrit.html

Group	Indic (with Hindi, Marathi etc.), Old Indic (with Vedic and Sanskrit)
Geography	One of the main Old Indic languages, Sanskrit is not the direct descendant of Vedic, as some may suppose. If Vedic was used only as a dialect of North-Western India, Sanskrit was born in the north, in the Gang valley, and was used at the time when Vedic still existed. Sanskrit early became the language of the literature and fell out of use as a colloquial tongue. It was proclaimed a divine language in India, and all classical works in science, verse or history were written only in this language.
Nominal Morphology	Nouns have eight cases, all like in Proto-Indo-European, three genders and three numbers. The verb is characterized by a complicated system of moods and

	tenses, has the special derivative conjugation as well. Sanskrit syntax is not the same in all cases and depends on the type of the text.
Lexicon	Many words in the language are not Indo-European and were borrowed from aboriginal Dravidian and Munda languages. This makes it farther from Iranian and other Indo-European languages than was Vedic.
Writing	Brahmi Script
Close Contacts	Dravidian, Munda; colloquial Middle Indic dialects called Prakrits.
Picture	

The Grantha writing system was developed in the 5th c. AD, was the proto-language of the modern Tamil, and was used to write Sanskrit. Inscriptions in Early Grantha, dating from the 5th to 6th c. AD on copper plates and stone monuments were found dating from the Period of the Pallavas near Chennai (Madras). Originally, Grantha was used for writing Sanskrit. Nagiri (the modern form of Sanskrit script) came into use only after the 7th c. AD.

Nirad Chaudhuri points out that 'the Hindu religious texts with the exception of the Vedas and their ancillary treatises, are all in classical Sanskrit. He says that in their present form none would be earlier than the fourth century A.D'. Though it is often argued that, these epic and philosophical works were in existence long before they were written down and were handed down through generations by oral transmission, it

is quite unlikely because at some point the translation occurred from Vedic to Sanskrit. Hence, its original form or content cannot be guaranteed. It is quite likely that the form and content changed during this period as it does even today (in spite of the writing). At any rate, this is just a conjecture and cannot be validated by any documentary or concrete evidence.

'The Gita is written in good classical Sanskrit, and epigraphic evidence clearly shows that the Gita could not have been written before the second century A.D.' It is probably of much later period. It could most probably of the 7th century.

'The earliest epigraphic evidence on languages employed in India comes from the inscriptions of Asoka inscribed in third century B.C. Asoka took care that his messages were intelligible to all and he used a particular kind of Prakrit. He even translated his messages to Greek and Aramaic. But, there are no inscriptions in Sanskrit. The first evidence of Sanskrit ever is seen around A.D.150. From the fifth century A.D., Classical Sanskrit is seen to be the dominant language in these inscriptions.' Vedas were originally written using the Grantha and Nagiri Scripts. Since the earliest evidence of Grantha Scripts are found only around 5th c AD, the Vedas could not have been written in the form it is now anytime earlier. It may be argued that Vedas could have been in oral form. This is a conjecture. People certainly have been philosophical even without a written document. But they are not crystallized until they are written down.

♎ Writing in Vedic Period from internal evidence ?

There is however another problem raised by the internal reference within the Vedas regarding writing. Were the Vedas written down during its formative period?. Some people do argue that there is indeed evidence of that in the Vedas.

One authority gives the following proof: "There are a number of references in the RgVed which allude to the art of writing. That the seers wanted to "inscribe, engrave" words (on some material) itself points that they knew how to write. One more verse (RgVed 1-164-39) states," In the letters (akshara) of the verses of the Veda...". If the RgVedic folks could not read or write, what then was the necessity to develop and referring to "akshara - letters; non-withering, permanent"? Also, there are a number of compositional chandas (metres), lines in a metre and specific number of words in a line available from the RgVedic text. It will take a tremendous amount of mental effort to compose and to commit to memory the vast amount of lines with all the intricacies involved. Unless these are reduced to writing and given a specific concrete shape, it would not facilitate oral transmission. Yet another verse (RgV 10-62-7) mentions cows being "marked" by an "8-eight" which again shows that the ancients possessed the art of writing. Also, RgVed 10-71-4 refers to a language, which can be "seen"; that is a script. If there were no script, preferably the verb "to pronounce" rather than "to inscribe/write" would have been utilized. However, such a distinction has been made obviously, because a written form of language existed during that time.

Even during the Mahabharata era, the art of writing was prevalent. The verb "lekhi (writing)" in all its forms (lekhako, lekhani, etc.) appears numerous times in the Mahabharat text (Aadi 1.77/78). On the arrows were inscribed the names of specific persons to whom they belonged. Distinction has been made between "to write" and "to read" (Harivansha .50) indicating "what was written was being read". How could a text with a monumental 100,000 verses could be composed, preserved and transmitted through memory alone? This incredible feat may have been performed by a few, but that does not suggest that the art of writing was not developed. The Atharvasheersha (from the Upanishads) symbolizes Shree Ganesh as an "omkar", a combination of "g-aakar, m-aakar". How can there be an "aakar - shape" to a syllable only transmitted orally? The "omkar" is mentioned in the Mahabharat text as well indicating that the art of writing was prevalent during the Mahabharat times that is around 3100 B.C., as a continuing tradition since remote antiquity.

The Mahabharata text (3100 B.C) contains quotes of Rishi Vasistha of the Ramayanic Era (at least 5500 B.C) on the meaning of the "granth(a)" (manuscript), its value and other literary attributes. Discussions on skills required to writing and evaluating a "granth(a)" were already in vogue during the

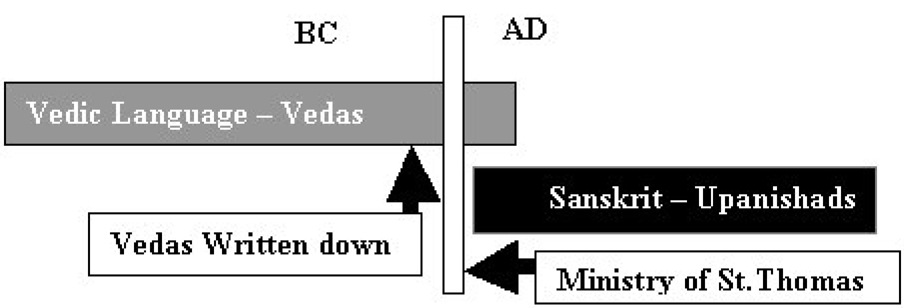
Ramayanic era. How is this possible if "writing" was not known in that era? The Yujurvedic Taittiriya Samhita and the Atharvaveda utilize the word "likha (to write)", although not as ancient as the RgVed, at least are of the Ramayana era. The art of writing was known by ancient Vedic peoples since remote times."
http://www.hindunet.org/alt_hindu/1994_2/msg00104.html

However, history, archeology, or architecture does not support any such possibility. The Aryans who were nomads did mark their animals and properties with symbols to mark their ownership, which is still practiced among the Dinka and other tribes of Africa even though they do not have a script.

The question then is how is that Vedas refers to it being written, when there were no writing systems in India. There are two possible alternative solutions:

1. These verses are corruptions or redactions to the original text and are not really part of the original text. If such flagrant conceptual errors are found within the text, the integrity of the text and transmissions are then in question.
or
2. Vedas themselves were composed only after 5th Centaury BC at the earliest..

Now look at the time line:



Time line of Puranas

Vishnu Purana (4th C.)
Brahmanda Purana (4th C.)
Vayu Purana (5th C.)
Bhagvata Purana (6/7th C.)
Kurma Purana (7th C.)
Agni Purana (8th C.)
Narada Purana (10th C.))
Brahma Purana (10th C)
Garuda Purana (10th C.)
Skanda Purana (11/12th C.)
Padma Purana (12/15th C.)
Vishnu Dharmottara Purana
Narasimha Purana
Vahni Purana
Shiva Mahapurana
Devi Bhagvata Mahapurana
Brihaddharmapurana

http://www.hvk.org/specialrepo/rjm/ch2.html

The profound Hindu Philosophical and religious systems that we see today are found only in Upanishads and later developments and these came into existence only during the Post Christian Era. These were all written in Sanskrit. What it amounts to is that the exaggerated claims of the Vedic origins of Hinduism are unfounded. Hinduism as presented today by the modern Hindus is a product of a period much later than at least 100 AD simply because Sanskrit, the heavenly language came into existence only after that period.

This evidently puts new and sharp change in the way we look at Hinduism. We have been heavily fooled by the proponents

Thus apart from portions of the Veda which were not written in Sanskrit, all other Vedas, Upanishads, Puranas etc were written down later than

100 AD at liberal estimate. They must have been written down much later in actual fact. A more realistic estimate will be around 6th Centaury AD.

⌘ Thus for instance the vast amalgamation of Puranic tradition known as the *Skandapurana*, as far as we can speak of it as a single work at all, cannot be older than the 16th century, as has been shown in the Groningen Skandapurana project (see Adriaensen *et al* 1994). Many scientific manuals and commentaries were composed during the 17th and 18th centuries, and a 19th century compilation, the *Sukraniti*, passed for a long time as a genuine ancient work. And of course, Indian scholars of traditional learning are all the time producing new Sanskrit literature. *Klaus Karttunen* http://folklore.ee/folklore/vol8/veda.htm

⌘ It should be noted here that the names of the gods and the Rishis with which each Sukta begins were selected long after the collection of the VEDAS. These were determined in the Index known as the Anukramanee. Katyayana composed the Anukramanee, which has been followed in the Rik-Sanhita in adopting the names of the gods and the rishis. Katyayana came after Yáska and it is therefore evident that the names were invented many centuries afterwards without having any historic truth in them. There is nothing in the Suktas themselves, which can throw any light in elucidating these words. Rajeswar Gupta http://phoenicia.org/rigveda.html

⌘ "The great epic called the *Mahabaharatha* (between 300 BC and AD 300) is by far the most important representative of the *purana.* Of somewhat similar free style are the 18 Puranas of a much later date. The beginnings of the artistic style are seen in the *Ramayana* (begun 3rd century BC). The finished epic *kavya* form, however, was not evolved until the time of Kalidasa, about the 5th century AD. This poet and dramatist is the author of the two best-known Sanskrit artistic epics, the *Kumarasambhava* and the *Raghuvamsa"*. http://www.connect.net/ron/sanskritliterature.html

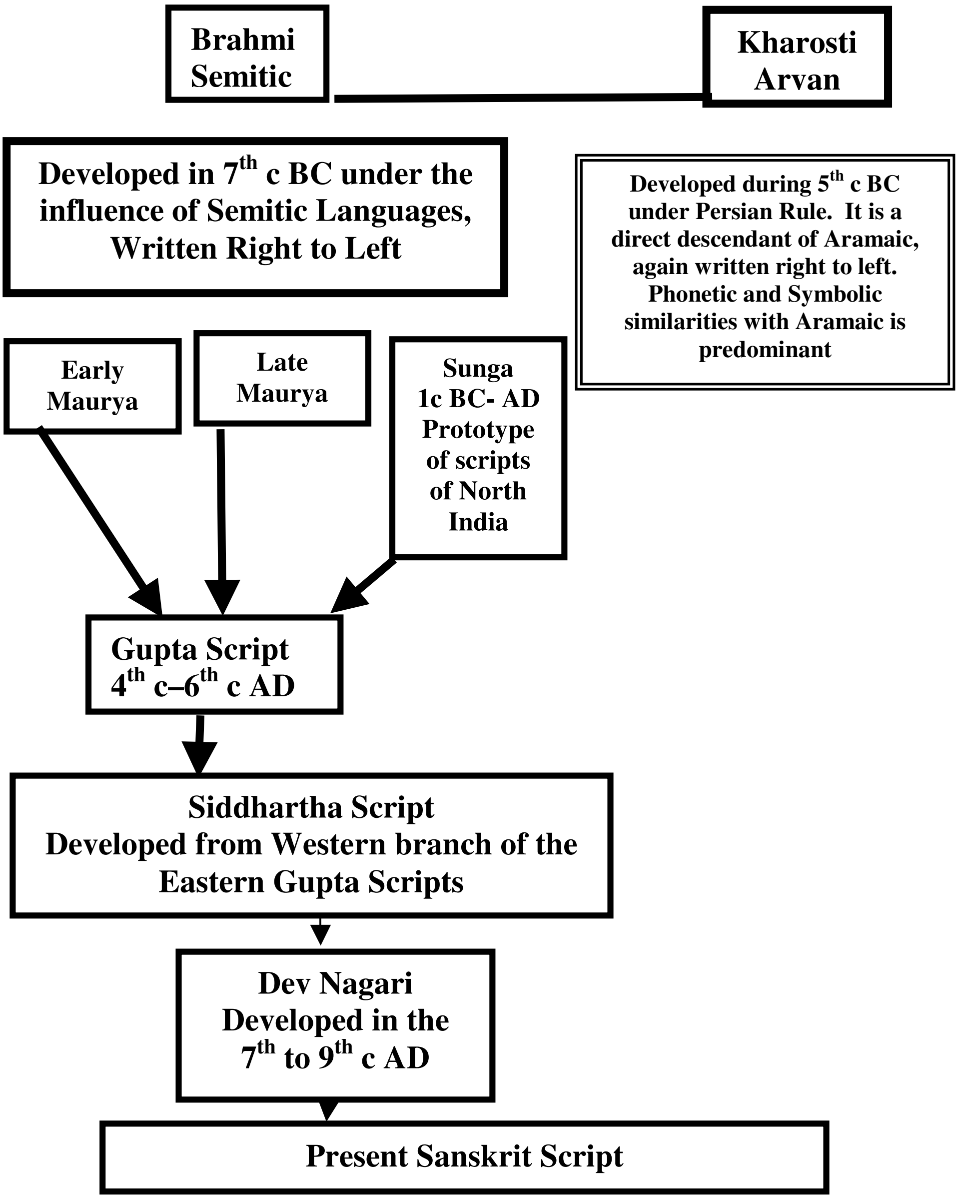
⌘ "At one time, many argued for an authorship of the epic as early as 3100 B.C., or during the Early Harappan period. Some have even argued that the Harappans themselves were the Aryans of the Rig-Veda. However, more recent scholarship on the subject has suggested that the writing of the Rig Veda was no earlier than 1200 B.C. Certain scholars are inclined to accept a date of closer to 800 BC, while earlier dates, some up to 1500 BC, are put forth by still other scholars. Either way, several hundred years separate even this earliest estimate from the ending date of the Mature Harappan Period, which lasted from ca. 2500 to 1700 B.C. In line with this dating, as well as the lack of evidence for iron technology, hereditary social elites, not to mention warfare (three of the primary diagnostic traits of the Aryans, according to the Rig-Veda), most of the scholars of today are convinced that the Harappans were neither Aryan, nor ever in contact with the Aryans (Srivastava 1984). In fact, the archaeological record depicts a utopian world far different from that of the Aryans described in the Rig-Veda. Thus Schaffer notes that "in the Indus Valley, a technically advanced, urban, literate culture was achieved without the usually associated social organization based on hereditary elites, centralized political government (states, empires) and warfare" (Schaffer 1982, 47) . http://www.adventurecorps.com/collapse.html

The Demise of Utopia:

Contexts of Civilization Collapse in the Bronze Age Indus Valley

By Chris J.D. Kostman, M.A.

THE DEVELOPMENT OF INDIAN SCRIPT



Archeological findings support these observations.

For example in a recent India Abroad a shocking revelation came. The report is reproduced here.

UNPLEASANT LESSONS:
The Portions that were deleted

The NCERT has, via a circular, has mandated that certain 'offensive' portions be deleted from history textbooks in use in schools around the country. Examples:

Class VI, History of Ancient India by Romila Thapur.

"In fact, for special guests beef was served as a mark of honor, although in later centuries Brahmins were forbidden to eat beef ……"

Class XI, Ancient India by R. S. Sharma

'Archaeological evidence should be considered far more important than the long family trees given in the Puranas. The Puranic tradition could be used to date Rama of Ayodhya around 2000 BC, but diggings and extensive explorations in Ayodhya do not show any settlement around that date. Similarly, although Krishna plays an important part in the Mahabharatha, the earliest inscriptions and sculptural pieces found in Mathura between 200 BC and AD 300 does not attest his presence. Because of such difficulties, the idea of an epic age based on the Ramayana and the Mahabharata has to be discarded, although in the past it formed a chapter in most survey books on ancient India.

'Of course, several stages of social evolution in both the Ramayana and Mahabharata can be detected. This is so because the epics do not belong to a single phase of social evolution; they have undergone several editions, as has been shown earlier in the present chapter.'

Class XI, Ancient India by R.S.Sharma

To the second category (where historians were guided by a rationalist and objective approach) belongs Rajendra Lal Mitra (1822 – 1891) who published some Vedic texts and wrote a book entitled Indo-Aryans. …

The maximum deletions are from the chapter titles 'Climax and Disintegration' of the Mogul Empire, which deals with the history of Sikhs and their clashes with the Moguls. The NCERT says it has received objections from the Sikh community, following which the decision to delete certain sections was taken.

India Abroad, December 7, 2001"

The point here simply is that none of the claims of antiquity of neither Hindu Scriptures nor the Hindu Puranas has any valid archeological, documentary or linguistic evidence.



"Mahabharata as given to us could not have been written before A.D fourth Centaury. Panini, who is the famous grammarian, has mentioned several important personalities of the epics of that period. While the reprints published later have made several errors, variations and exaggerations, the main characters and the imports of the stories remain in tact. There is no doubt that Geetha came into existence only during the period of Gupta Empire."

K.M.Panicker (A Survey of Indian History p.67)

> 🖃 It is certain that Manu did not know anything about the Trinity or their functions as Creator, Sustainer and Destroyer. Yet by A.D 6th Centaury this concept was popular as is clear from the works of Kalidasa
> Ramesh Chandra Dutt, History of Civilizations in India Vol II P.191

All Hindu myths were developed over a long period, where each myth was built over some older historical fact or person. This is often due to confusion of names and times. Most of them were local stories, which were incorporated, in the bigger picture. So when a purana was presented in a codified form it was normally done in a third person method where this person sees the act being carried out in some distant places at distant time. This was indeed the normal style of story telling of the period. In the present day Katha Kala Shepam and Thullal, this is clearly visible.

> 🖃 There is a didactic quality in all of Sanskrit literature, but it is most pronounced in fairy tales and fables (c.A.D. 400–A.D. 1100). Characteristically, different stories are inserted within the framework of a single narration. The characters of the tale themselves tell stories until there are many levels to the narrative.
> http://www.factmonster.com/ce6/society/A0843527.html

As the story is woven, the imagination of the storyteller takes control and describes these in vivid details and normal human life situations. Thus, even the Gods are presented with human qualities and falls into acts of immorality, jealousy and fight. We thus have imaginary weapons and methods of warfare.

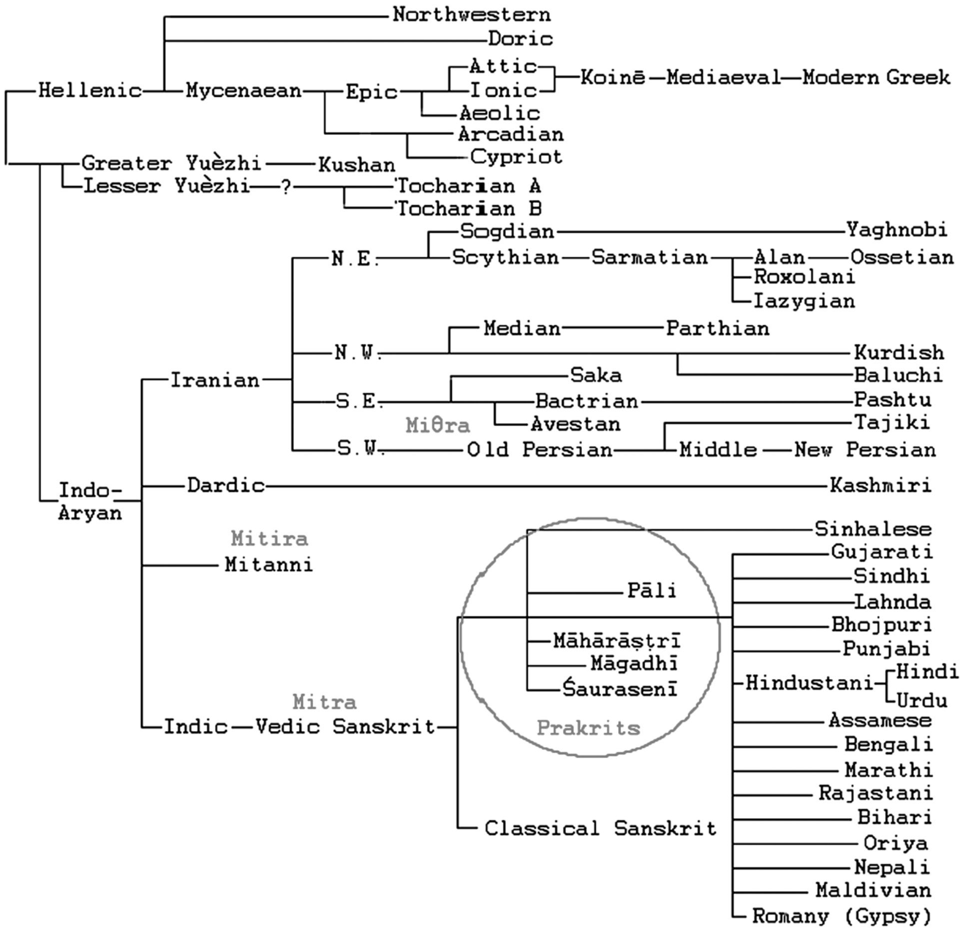
Because art forms of this type were presented through the temple, these took on the form of "scripture". These characters are not limited to any space or time, and appear all over India at all times irrespective of their time of life. This is natural as each village poet and narrator added his own local touch. Thus for example: Siva fell in love with the Vishnu who acted as a beautiful woman to steal the Amrit from the Asuras and (a historically past myth of the ages ago) and begat Ayyapan in the

recent past in the forests of Kerala. Ayyappan's closest friend was a Muslim. This was indeed a difficult chronological problem and to save the situation some artificial interpretations has to be invoked. How this is done, I am not sure. It requires quite an ingenuity to make coherent sense among the multitudes of mythical webs simply because it evolves out of imagination and without regard to logic. But then the aim of these kathas were not logic, but didactic and moral and most often simply the enamor of the story itself. In addition, they were to be made interesting and intriguing. It is thus a series of images over a long period of cultural development over all villages in India. They represent the ethos of India. To attach any historical import into it will be simply ridiculous.

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http://www.cs.colostate.edu/~malaiya/scripts.html
Edicts of King Asoka
http://www.cs.colostate.edu/~malaiya/ashoka.html
Sharada Script : Origin and Development - B. K. Kaul Deambi
http://www.koausa.org/Languages/Sharda.html
The basic Brahmi script : 5th century BCE to 4th century CE
http://www215.pair.com/sacoins/public_html/languages.htm
http://www.ancientscripts.com/brahmi.html
The Brahmi Script http://www.ciil.org/programmes/lipika/brahmi.html
The Kharosthi Script
http://www215.pair.com/sacoins/images/scripts/master_script.gif

DEVELOPMENT OF INDO ARYAN LANGUAGES



"Knowing" Words in Indo-European Languages, Kelley L. Ross, Ph.D.
http://www.friesian.com/cognates.htm#sanskrit

Chapter Five

Is Jesus and Krishna one?

Will the true Krist please stand up?

> When it was found that many of the teachings of Bhagawat Gita are very much similar to the Christian teachings, attempts are being made to prove that Christ is a copycat of Krishna. Apart from the similarity of teachings, people began to discover some pragmatic similarity between the life stories. In the very recent times, it was even suggested that Krishna was crucified!!. In this chapter, we investigate these similarities and differences. While the teachings of Krishan follow closely the teachings of Christ, the life of Krishna is totally at divergence with that of Christ.
>
> Krishna is a mythical character and not a historical person. Even the name Krishna is of recent origin. Krishna is of an amalgamation of various characters old and new – including Christ – and attributed to some petty King who wanted to be God.

Krishna was the eighth Avatar or incarnation of the god Vishnu, one of the Hindu Trinity. In this incarnation Vishnu, it is said, "appeared in all the fullness of his power and glory." His mother was Devaki. He is believed to be a historical character, but his real history, is entirely obscured by myths. He is claimed to have been lived from 900 to 1,200 years before the Christian era. But there is no evidence to any such historical person. The only evidences are the stories found in the

"Bhagavat," one of the "Puranas". His religious teachings are given in the "Bhagavad-Gita," a poem belonging to the "Mahabharata." None of these was written earlier than at the best estimate 600 AD. As I have discussed in the earlier chapter, there is no evidence historically, linguistically or archeologically that Krishna ever lived. The best we can guess is that he was a petty King somewhere in the 6th centaury AD. However in the later Indian ethos (especially around 600 AD and later) Krishna loomed heavily with the teachings of love and salvation by faiths, which are typical contributions of Christianity. In no religion, this aspect is seen prior to Jesus. It came to India definitely in AD 52 when St.Thomas came to India. Is this just a coincidence?

"Bhagvad Gita

Many eminent scholars have given various times to Gita and its author. Edgerton and Zachner have said, "we must tentatively date the Gita to 150 B.C without much evidence."

Indian scholars like Dr. S. Radhakrishnan and Prof. D.S. Sharma date the Bhagavad Gita around the fifth century B.C. (a little after Buddha) and around 900 A.D. respectively. Dr. Baskara Dawson an eminent Tamil scholar says that the Epic Gita was written around 300 A.D. Dr. Kala another Tamil scholar who has spent her time in research of Indian Temples points out that Gita would have been written around AD 300. Vyasa is the author. It must be understood that Vyasa's name is not found in the ancient Vedas. He must be a saint who lived in Post Christian Period.

> ⌘ "No Vedic scriptures were written during B.C. They were usually from mouth to ear. During the early centuries in AD Vedas like Rig, Yazur and Sama were written. The Sanskrit which we find in them (Vedic Language) are not the same as we find in Bhagavad Gita. Bhagavad Gita was written in high grammatical order and so it must have been written in the later centuries of the Christian era."
>
> Sadhu Chellappa http://www.agniministries.com/ministry.htm

 Vedavyasa lived around 600 AD according to the time scale given by Dr. Devakala and Dr. Phillip Harris. (See the time line)

Broad similarities in the story of Krishna and Christ

The following is a quote from the Hindu site, which will give some insight into the problem as seen by the Hindu.

"The points of resemblance between Krishna and Christ that have been printed would fill a volume. Some of these are apocryphal, and not confirmed by the canonical scriptures of India. The limits of this chapter preclude an extended list even of the undoubtedly genuine. I shall confine myself chiefly to a presentation of the most important ones relating to their births. These, according to the Christian translator of the "Bhagavat Purana," Rev. Thomas Maurice, are as follows:

"1. Both were miraculously conceived.
2. Both were divine incarnations.
3. Both were of royal descent.
4. Devatas or angels sang songs of praise at the birth of each.
5. Both were visited by neighboring shepherds.
6. In both cases the reigning monarch, fearing that he would be supplanted in his kingdom by the divine child, sought to destroy him.
7. Both were saved by friends who fled with them in the night to distant countries
8. Foiled in their attempts to discover the babes both kings issued decrees that all the infants should be put to death."
http://aztec.asu.edu/ash/thavlai2/krishna.html

"• Both are believed to be sons of God, since they were divinely conceived
• The birth of both Jesus of Nazareth and Krishna of Dwarka and their God-designed missions were foretold
* Both were born at unusual places - Christ in a lowly manger and Krishna in a prison cell
• Both were divinely saved from death pronouncements

• Evil forces pursued both Christ and Krishna in vain
• Christ is often depicted as a shepherd; Krishna was a cowherd
• Both appeared at a critical time when their respective countries were in a torpid state
• Both died of wounds caused by sharp weapons - Christ by nails and Krishna by an arrow
• The teachings of both are very similar - both emphasize love and peace
• Krishna was often shown as having a dark blue complexion - a color close to that of Christ Consciousness."

Subhamoy Das
http://hinduism.about.com/library/weekly/aa122200a.htm

In the Gnostic gospels there are mythical stories about Jesus which are very much parallel to the Krishna myths which is also quoted by the Krishnites to support their thesis.

But these were written well after 300 AD. If we look close, we will see that Buddha also had very close similarity in many of the above factors.

Continuing the Quote from
http://aztec.asu.edu/ash/thavlai2/krishna.html:

"The subsequent careers of these deities are analogous in many respects. Their missions were the same - The salvation of mankind. Both performed miracles, healed the sick and raised the dead. Both died for man by man. There is a tradition, though not to be found in the Hindu scriptures, that Krishna, like Christ, was crucified.

"Various incidents recorded in the life of Christ were doubtless suggested by similar incidents in the life of Krishna. He washed the feet of his disciples because Krishna had washed the feet of the Brahmins. He taught his disciples the possibility of removing a mountain, because Krishna, to protect his worshipers from the wrath of Indra, raised Mount Govardan above them. His parents in their flight with him, as related in the Gospel of the Infancy, stopped at a place called Matured, Krishna was born at Mathura .

“The earliest followers of each were from the lower classes of society, those of Krishna being herdsman and milkmaids. Christ's most ardent worshipers have from the first been women: "Chrishna," to quote the authority last mentioned, "continues to this hour the darling god of, the women of India" “

Then he concludes **“The parallels between Krishna and Christ to be found in the Hindoo scriptures and the Christian Gospels are too numerous and too exact to be accidental.** The legends of the one were borrowed from the other. It is admitted by Christian scholars that Krishna lived many centuries before Christ. To admit the priority of the Krishna legends is to deny, to this extent, the originality of the Gospels. To break the force of the logical conclusion to be drawn from this some argue that while Krishna himself antedated Christ, the legends concerning him are of later origin and borrowed from the Evangelists. Regarding this contention Judge Waite, in his History of the Christian Religion, says: "Here then, we have the older religion and the older god. This, in the absence of any evidence on the other side, ought to settle the question.

“To assume without evidence that the older religion has been interpolated from the later, and that the legends of the older hero have been made to conform to the history of a later character, is worse than illogical- it is absurd."

Sir William Jones, one of the best Christian authorities on Sanskrit literature, and the translator of the "Bhagavad-Gita," says: "That the name of Krishna, and the general outline of his history were long anterior to the birth of our Savior, and probably to the time of Homer [950 B.C.], we know very certainly" (Asiatic Researches, Vol. I. p. 254).

This is from the book "THE CHRIST" by John Remsberg. The book is great. It shows how Christ is just a copycat god of KRISHNA, BUDDA, and many other gods that existed thousands of years before Christ, and even a few copycat gods that were invented AFTER Christ. “ http://aztec.asu.edu/ash/thavlai2/krishna.html

Here is what Hare Krishna Prabhupada has to say:

"When an Indian person calls on Krishna, he often says, Krsta. Krsta is a Sanskrit word meaning attraction. So when we address God as Christ, Krsta, or Krishna we indicate the same all-attractive Supreme Personality of Godhead. When Jesus said, Our Father who art in heaven hallowed be Thy name, the name of God was Krsta or Krishna**.** "
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

" Christ comes from the Greek word Christos, and Christos is the Greek version of the word Krsna. When an Indian person calls on Krsna, he often says "Krsta." Krsna is a Sanskrit word meaning the object of attraction." So when we address God as "Christ," "Krsta," or "Krsna," we indicate the same all-attractive Supreme Personality of Godhead.

When Jesus said, "Our father, who art in heaven, hallowed be Thy name," that name of God was Krsta or Krsna. "Christ" is simply another way of saying "Krsta," and "Krsta" is another way of pronouncing Krsna."
http://www.spiritweb.org/Spirit/christ-krshna.html
Christ, Christians, & Krishna **Srila Prabhupada**

Further Reading:

For a set of antichristian sites that tries to show that Christ was a copy of Krishna, Ontario Consultants on Religious Tolerance gives the following list:

"Examining the Crucifixion of Jesus and parallels to crucified sun-G-ds #3," at: http://paganizingfaithofyeshua.netfirms.com/

"Pagan Christs," at: http://home.earthlink.net/~pgwhacker/

"Jesus Christ and Bhagavan Krishna: Original Christianity as taught by Jesus and Original Yoga as taught by Krishna; both are for the upliftment of mankind," at: http://ompage.net/ChristKrishna/christkrishna.htm

Stephen Eck, "Hare Jesus: Christianity's Hindu Heritage," Skeptical Review, 1994, #3. Online at: http://www.infidels.org/library/magazines/

"Krishna and Jesus: Will The Real Savior Please Stand Up?," at: http://www.atheistalliance.org/library/

Prithu das Adhikary, "Jesus and Krishna," at: http://www.omjesus.com/

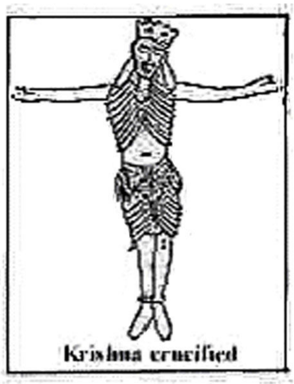
Fred Nojd, "Jesus - By No Means Unique," at: http://members.attcanada.ca/~fnojd/

From the above dissertation of the leaders of Hinduism we can see that there are a large number of rough parallelisms between the life of Christ and that of Krishna. In recent years additional parallelism have been brought out indicating that Krishna himself was crucified on a tree and also that he will come back to take his believers with him. There is still an ongoing process of assimilation of Christ in the Krishna myth. Krishna has absorbed many other personalities into himself and the process is still continuing. This evidently fits the multiple avatar hypotheses. They were all the same person so why not?

ॐ

“Krishna, Crucified?
by Acharya S
http://www.truthbeknown.com/kcrucified.htm

Though the story enumerated is far from crucifixion it is interesting to note that Acharya unearths several crucifix icons and art, which are strikingly Christian.



Is this really a picture of Krishna or of Christ?

"Nor does the mystery end there. In his comments concerning the various enigmatic images of an Indian god crucified, Rev. Lundy also acknowledges other striking assertions, regarding purported *Irish* crucifix images:

Was Krishna ever crucified? Look at Fig. 61 and see. It is indeed an ancient Irish bronze relic, originally brought to the island from the East by some of the Phoenicians. It is unlike any Christian crucifix ever made. It has no nail marks in the hands or feet; there is no wood; no inscription; no crown of thorns, but the turreted coronet of the Ephesian Diana; no attendants; the ankles are tied together by a cord; and the dress about the loins is like Krishna's. It is simply a modification of Krishna as crucified. Henry O'Brien thinks it is meant for Buddha. But another most accomplished Oriental scholar says it is Krishna crucified: "One remarkable tradition avers the fact of Krishna dying on the fatal cross (a tree), to which he was pierced by the stroke of an arrow, and from the top of which he foretold the evils that were coming on the earth, which came to pass from thirty to forty years afterwards, when the age of crimes and miseries began; or about the same length of time as intervened between our Lord's crucifixion and the destruction of Jerusalem, an age of bitter calamities and crimes…."

Acharya is probably right in that these pictures are indeed truly Indian. But these are of recent origin and cannot be earlier than 60 AD. The question is how did these came to be in India and well inside the Hindu

sacred relics? This latter teaching was a surprise for me because I have never heard it in my life before and because it does not fit with the theology of avatar nor reincarnation. At any rate the Krishna cult certainly identifies Krishna with Christ. There is no doubt that there is an attempt to copy.

> Jagannatha Tirtha das (VINA) May 21st 1999 of NZs Hare Krishna Network goes one step further and identifies the name Krishna as the same as Christ by searching through "The Etymological Derivation Of The Name "Christ""
>
> http://www.hknet.org.nz/jesus-christ-kristos-page.htm

As is evident these pompus claims were based on the false assumption that Krishna lived before Christ. Apart from that absurdity, are these similarities really too numerous and exact? .

Even the similarity of crucifix of Jesus with the death of Krishna is a far cry. Krishna was killed by arrows, and his dead body was hung on a tree by the murderer. (I could not find the tree part in any purana so far.) The death of Krishna is said to be a direct consequence of his Karma and of the curse of a woman.

"Gandhari understood that the whole battle of Kurusehtra was the will of Krishna and because she lost all of her sons in that battle she cursed Krishna to die by the arrow of a hunter. During a chaotic Yadava tribal feud in Dvaraka, Krishna's son Pradyumna and brother Balarama were killed. The sorrowful Krishna wandered in the forest outside the city. Krishna sat behind a bush and kept his hand above his head like horns. A hunter who was passing by saw this, thought that it was a deer in the bush, and fired an arrow in that direction. The arrow killed Krishna."

"In the most famous brawl known to Indian Mythology, a seashore party turned into an acrimonious dispute over past actions and soon weapons were being brought into the debate for that keen edge. The Yadavas were the only major warrior group left after the catastrophe of the Mahabharata war but they went to their fate, heedless to the remonstrance of Balarama and egged on by the curious silence of

Krishna. Balarama gave up his ghost in disgust and Krishna withdrew to a copse near the shore and waited for the drama to play itself out.

His constant headgear of peacock feather plumes stuck out over the edge of the concealing shrub he was sitting behind, and a hunter let fly a fatal arrow mistaking it for a prize catch of a peacock. The arrow stuck him in the heel, like Achilles his only vulnerable spot, and the end had come. His last act of compassion was to reassure the aghast hunter that he had committed no sin. He was one hundred and sixteen years old, the mandatory fullness of years as specified in the Vedas. The hunter's name was Jara. It means Old Age."

http://www.indiayogi.com/content/indgods/krishna1.asp

What they did in life is not important - Preaching is the essence?

Krishna claimed many things, but never demonstrated them. Here is the heaviest stumbling block – the resurrection factor. "While the circumstances of Jesus' disappearance are by no means clear, they are indeed for us less important, even irrelevant." As Srila Prabhupada pointed out: "preaching is the essence."

The whole cosmos is under decay and there is no way out of it in the Krishnite culture, even Krisha himself is subject to birth and death – the only difference is that Krishna knew his past births and poor us do not! Life, Objective realities, evidence or truthfulness is not the important factor to Hinduism. Only the preaching is the essence! If one can build fantasy - that is enough?

Redemption through faith

> sarva-dharman parityajya mam ekam saranam vraja
> aham tvam sarva-papebhyo moksayisyami ma sucah

"Abandon all varieties of dharma and just surrender unto Me. I shall deliver you from all." While the binding of Karma cannot be broken – even by Krishna – how he can do this without the violation of cosmic

justice is still inexplicable. But that is exactly the Bhakthi margam. This is certainly counter to the basic Hindu tenants of Karma and blind cosmic justice.

One legitimately asks the following question:

> "If we hold that the supreme Lord is bound by karma then how can we explain His ability to absolve us from our sins and grant us mOksham? Further, if He himself is bound by karma, how would He get out of the cycle of birth-death-rebirth?"
> http://www.ramanuja.org/sv/bhakti/archives/apr95/0006.html

Life of Krishna and Jesus

Even though there is an outward resemblance in certain events in the life of Krishna and Christ, the resemblance is far fetched and that ends there. (Such similarities can be traced between many other personalities, like Buddha, Confucius, Socrates, Bahulla, Mani etc.) The life styles of the two were totally different.

Krishna's opulence against Jesus' Servant hood is obvious. The so-called teachings of Krishna are found only in the Bhagawat Gita and not anywhere else, not even in his life. His life was totally at divergence with the teachings of Gita. At least the Saivites question the authorship of Gita in this respect. Gita itself is not positive about it. Instead of Krishna uvacha (Krishna Said) it speaks of Bhagavan uvacha (The Lord Said). At any rate the placement of the Gita in the context of War is highly misplaced. Instead of teaching nonviolence and peace, it condones killing on the ground that death is not the end.

If we try to transfer the learning into the modern society, evidently it will be a disaster. Even though Krishna is presented as a proponent of love, he himself was a killer. He killed his own uncle Kamsa as well as several other demon kings. Unless we interpret all these stories as spiritual symbolism, we have a situation of historical absurdity.

At least in Gita he actively advocated and encouraged Arjuna into killing his own brethren. (And he did follow the advice.) Were these real people or were they only spiritual allegories? Thus if Krishna is a real historical person he is far remote in character and behavior from the merciful and kind Jesus. Their responses to evil were totally different. Jesus' response was totally non-violent and his remedies were not directed to the evil doer but were directed to the eradication of the cause of evil.

> ⌘ "The venerable scholars and philosophers like Dr. S. Radhakrishnan (Bhagavath Gita page 28) Swamy Vivekananda (The complete work of Swamy Vivekananda vol.1 page 438) Mahatma Gandhi (Gita- My mother. page 38) Vinoba Bhave (Talk on the Gita page 11) has emphatically confirmed that it is very difficult to see Sreekrishna, the hero of Mahabharata as the ethereal and saintly Sreekrishna of Gita."
> Geetha Rahasyam and Christ: Aravindaksha Menon:
> http://www.geocities.com/Athens/Olympus/6265/chap5.html

Krishna was a playboy involved in indiscriminate sex. Krishna's mistress was Radha the wife of Ayana. Unless we are prepared to explain these stories in allegorical terms, we cannot justify his life style. Then was Krishna himself an allegory or a historical reality?



"Even a cursory reading of the textual material available on Krishna's life leaves one in no doubt that he sported with and made love to the gopis." "Bhagavata, written around the tenth century AD, reflects the cumulative legacy of several centuries"



The historical development of this allegorical myth of Krishna as lover can be read at:

http://www.mantraonnet.com/krishna-lila/krishna-lover1.html

“Radha …was the wife of Ayana and the daughter of the cowherd Vrishabhanu and his wife, Kamalavati. Radha was the mistress of Krishna during that period of his life when he lived among the cowherds of Vrindavan”

http://www.dollsofindia.com/radhakrishna.htm

As is clear we cannot take Krishna’s life except as a myth or as an allegory evolving through many centauries from characters of many historical persons. I would not like to expand on this. But, these are myths to be explained away in some manner.

Does Krishna parallel King Solomon in this respect?

> 1Ki 11:3 He had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart.

Such behaviors were typical of the Kings of that period. Adultery, violation of women etc were common among the Kings.

☞ "It's shown in the Bhagavata Purana (the primary history of Krishna's pastimes) that Krishna did indeed have 16,108 wives, with separate households for each of them. Narada Muni is said to have visited them in Dvaraka and saw that Krishna was simultaneously with each of his wives, and gawked in amazement when he saw this sight. Furthermore, Krishna had children with each of his wives, so they weren't just wives in name only".
http://www.hindunet.org/alt_hindu/1995_Jan_2/msg00043.html
http://www.hinduism.co.za/krishna'.htm

See the gopi stories in:
http://free.freespeech.org/india100/krishna.htm

O'Flaherty, Wendy D. *The Origins of Evil in Hindu Mythology.* Pub.: University of California Press. ISBN 0-520-04098-8.

For a full story of the life of Krishna:
Krsna - His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
http://www.krsnabook.com/contents.html

If Gita was Krishna's teaching, was he simply justifying his life, as Nicolaitans - who taught that what happens in body does not matter at all? I am sure you will be arrested if you try to emulate a life similar to Krishna in any country. There will be a hue and cry of moral anger. However the claims of the Bhagavan of Gita as to be the Godhead, and his teachings regarding salvation through faith are very much that of Christ. While the life of Krishna was totally at variance from the life of Jesus, there is a consonance in their teachings. Evidently, there is a mixing of characters in here.

The question is simply this - which was the copy and what areas? What was the socio-political reason for such mixing up? Was it a carbon copy of one person or a mix up of a collection people? How did this come about?

Swami Vivekananda asks:" First, was Bhagavat Gita part of Mahabharatham and was the author of Gita really Veda Vyasa?"

(pages from 506 to 509 of Volume IV of complete works of the Swami Vivekananda)

"A great many people do not believe that he ever existed. Some believe that [the worship of Krishna grew out of] the old sun worship. There seem to have been several Krishnas; one was mentioned in the Upanishads, another was a king, another general. All have lumped into one Krishna.". CW, Vol.1: Krishna, p.438.

"Before Sankara Acharya mentions about Gita in 8th century A.D, the book Bhagavat Gita was not known anywhere. Some people believe that Sankaracharya was the real author of Bhagavat Gita and he simply inserted it in the Bharatham epic."

http://www.geocities.com/ejking2002/prajapathi.html

We know for sure that the scriptures that speak of Krishna came into existence well after 600 AD. A local astrologer tells me that the astronomical data for the date of birth of Krishna would place his birth in 600 AD. (Hence, I have seen vehement denunciation of the horoscopic determination of Janmashatami on the basis that no body could have known his birthday, because he was born in a prison.) It certainly could not have been earlier than 150 AD. There are no historical records of such a King anywhere and there is no evidence of such a person. Major Vedas do not speak of these Gods at all. Archeologically the evidence is that if Krishna ever lived it was later than 300 AD. The search for similar planetary position before the Christian Era will have to go very very long back. Because of the cyclic nature of the planetary motion, we can certainly find several dates that will fit the given positions. One only has to estimate the LCM of the orbital periods of the Navagraha. This cycle is indeed around 3000 to 3500 years. Thus in the "Determination of the Date of Mahabharatha War", Srinivasa Raghavan calculate the birth of Krishna as 27th July, 3112 BC. Using the position of planets mentioned in Mahabharata, dates have been calculated for the Great

War. The great Aryabhatta calculated 3100 BC. Dr. Patnaik calculated October 16, 3138 BC., while Dr. P.V. Vartak proves this date to be October 16, 5561 B. C.

(http://www.geocities.com/narenp/history/info/when.htm).
The Date for the Advent of Krishna by Egyptology Calculation is given as May 7th, 1213 B.C
http://www.greatpyramid.net/Date_for_Krishna/date_for_krishna.htm

> "Solar Astrology was not really adopted in its entirety in India until the time of Alexander the Great. Alexander began an exchange of ideas between the Hindus and Greeks, which eventually culminated in Hindu Astrology's adoption of the twelve Zodiacal signs, the Sun signs the Greeks had inherited from the ancient Babylonians. After Alexander's death Bactria, a Greek country founded to the west of India, continued an exchange of ideas between the Hindus and Greeks that lasted many years. One development which precipitated out of the Hindu-Greek relationship was that Hindu Astrologers began drawing up star charts for specific individuals."
>
> http://www.newageinfo.com/vedic/fr.vedic .htm

With all these evidences what is the logical conclusion?

Most objective conjecture would be that Krishna as presented today is a result of mythologizing of conjunction of several historical persons, both Political and Spiritual including several Tribal King from the Vedic Period to recent times along with Christ and Buddha, and mixing up the Aryan Persian Gnostic and Semitic Kabalistic spirituality. Those of us who had the taste of living under a King know that they like to be pampered as God. Every king in the ancient world did it, and India was no exception. Krishna is a growth from very ancient times to very recent times.

I am even told by an American Hare Krishna guru a few years ago at the Republic Day celebrations in California that Krishna is going to come

back to take his devotees to heaven. I have never heard of it before. It will become scripture in the next edition.

Under this situation, how do we interpret Krishna in terms of Christ?

Ekam santam bahudha kalpayanti
One Being is contemplated by the sages in many forms:
(Rg-Veda, X-114-5).

This quote is again from the tenth Mandala of Rg Veda

"Christ comes from the Greek word Christos, and Christos is the Greek version of the word Krsna. When an Indian person calls on Krsna, he often says "Krsta." Krsna is a Sanskrit word meaning the object of attraction." So when we address God as "Christ," "Krsta," or "Krsna," we indicate the same all-attractive Supreme Personality of Godhead. When Jesus said, "Our father, who art in heaven, hallowed be Thy name," that name of God was Krsta or Krsna. "Christ" is simply another way of saying "Krsta," and "Krsta" is another way of pronouncing Krsna."

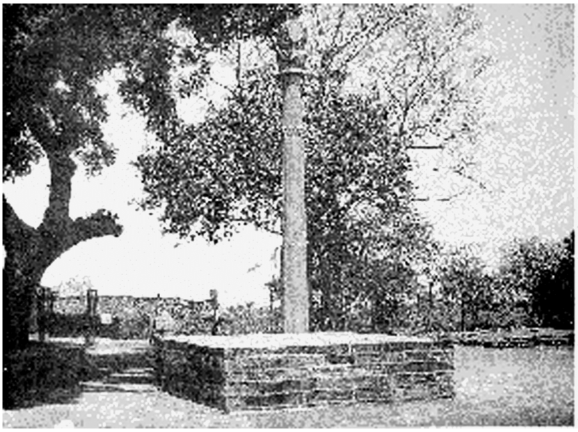
The only change we need to make in Srila Prabhupada as quoted above is the last word

"Krishna is another way of pronouncing Christ"

The question is how did the Indian religions come to know of this "Krishna"?

Some proponents have proved the existence of Krishna worshippers in Pre-Christian period through the reference to indica where Megasthenes refers to Heracles who is then identified as Krishna! But anyone with a keen sense can see through such a devious route of identification as in the case quoted below:

"Krishna and Megathenes



Heliodorus

Megasthenes the Greek historian was ambassador (306–298 BC) at the Indian court of Sandrakottos or Chandragupta, where he gathered materials for Indica, from which Arrian, Strabo, and others borrowed. "Megasthenes wrote of Krishna under the pseudonym of Heracles" The assertion about Megasthenes "The Greek ambassador definitely states that Krsna was regarded as an incarnation of Visnu" is evidently baseless. All that Megasthenes is reported to have said is "This Herakles is held in especial honour by Sourasenoi, an Indian tribe who possess two large cities Mathora and Cleisobora and through whose country flows a navigable river called Iobares."

"Megasthenes never talked about Krishna. Anyone who has basic knowledge of Krishna and who has bothered to read the extant portions of the Indica will not even by a wide stretch of imagination, equate Heracles to Krishna. I wonder who this Sarvajna was who came up with this ridiculous idea.

Let us see what Megasthenes said about Heracles. Heracles was an Indian hero king who was getting old at 40. He was worried about finding a suitable

> match for his daughter. He searched high and low, and found no one. So finally he married her himself!
>
> Now I have never heard of such a story attributed to Krishna in any literature. One wonders if Megasthenes did come to India at all. To my knowledge there is no Indian God who married his own daughter, although it is possible that there may have been a Greek God who did so. This being the situation, to connect Heracles and Krishna is absurd." http://www.audarya-fellowship.com/ubbthreads.php

This type of building up fantasies based on fallacies creates an atmosphere where the proponents themselves come to believe what they are saying. It is instigated often by one pious deviant. Others then take off at a tangent. Why did such a state of mind come in the lofty Hinduism? We should look into the basic philosophy taught which are not always known to the honest followers. What are we up against in academic research?

Finding Yudhisthira unwilling to tell a lie, Krishna overcame his reluctance by a long exhortation, in the course of which he announced his ethics of untruth in the following edifying text from Vasishtha's Smriti.



"In marriage, in amorous dealings, when one's life is in danger, when the whole of one's possession is going to be lost, and when a Brahman's interest is at stake, untruth should be told. The wise have said that speaking untruth on these five occasions is not a sin."

http://www.sikhnet.com/sikhnet/discussion.nsf/ca32680024ff68b487256a08007e86d8/daf9fa36ea63a5ea87256afc0072869c!OpenDocument

See His Divine Grace A.C. Bhaktivedanta Swami Prabhupada's commentary: http://www.asitis.com/18/47.html ; 48.html

"Even if one is a *brahmana,* he has to perform sacrifices in which animal killing is necessary. Similarly, a *ksatriya,* however pious he may be, has to fight enemies. He cannot avoid it. Similarly, a merchant, however pious he may be, must sometimes hide his profit to stay in business, or he may sometimes have to do business on the black market. These things are necessary; one cannot avoid them."

The Krishna "Dharma"

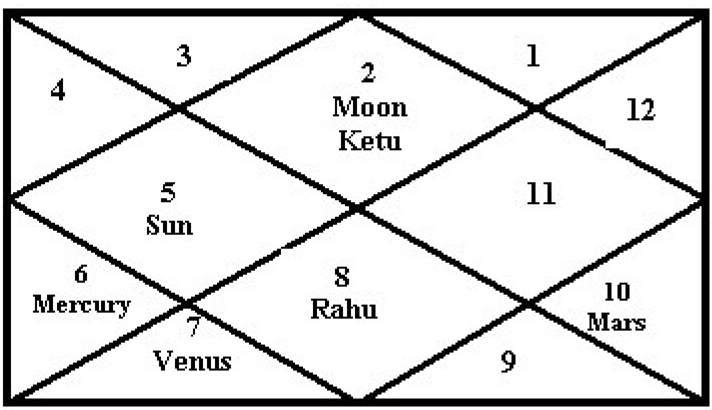
The whole story of Dharma Yuddha is based on this teaching. In order to kill the indomitable Bhishma, Sikhandi the ennuch was used as a ploy. Dronacharya was killed by telling a lie about his son Aswadhamav. The reason for Karna's defeat was partly his giving away as an offering (Dana), his Kavacha and Kundala to Sri Krishna. Krishna came to Karna in the guise of a Sadhu. The disguised Krishna asked for Karna's vital defensive organs as an offering. In keeping with ancient Indian tradition, Karna could not refuse Krishna's request. Karna the brave was then killed while he was unarmed and trying to lift his chariot out of the mud. Duryodhana was killed by hitting him below the belt. Other opponents were actually burnt to death while they were sleeping in the tents.



Does this sound like Christ? There lies the difference between Krishna and Christ.

If we find resemblance of Jesus in certain points of the story and teaching of Jesus, it is because the very concept of Vishnu and Krishna were derived through centuries of syncretisation. Jesus figure was just one factor. This can be explained only if we can assume that during the period of writing of the puranas and the Upanishads and Rig-Veda Mandalam X, there existed a powerful presence of Christians all over India and particularly in the areas where rigorous religious studies existed.

Horoscope of Shri Krishana



This chart has been prepared from a poem by Soordas, a fifteenth century poet of Bhakti Marg.

Ascendant Taurus (Vrishbha) Moon, Saturn and Mars are in exalted positions, sun, mercury, Jupiter and Venus are in their own houses.

[From Essence of Hindu Sidereal Astrology by Mrs. Dorothy Robertson.]

ASTROLOGY

Some scholars rely on the horoscope of Lord Krishna to calculate his birth-date to establish the period of Mahabharata. But they do not realize that the horoscope is a forged one, prepared many thousand years after Krishna's death. Mahabharata, Bhagvat and Vishnu purana have not given the planet positions at the time of Krishna's birth. It is well known and is recorded in many scriptures that Krishna was born in a jail, then who could have casted his horoscope? Moreover Krishna was not a prince so nobody would have casted his horoscope. Hence, it is not wise to rely on the horoscope. It is prepared recently by considering the characteristics of Krishna and so is useless to fix the birth-date.

http://www.hindunet.org/alt_hindu/1994/msg00580.html



Chapter Six

PRAJAPATHI AND BALADEVA

In the portions of Rig Veda, which were written well after the coming of St.Thomas we have been introduced in the portion commonly known as the Purusha Suktha to a Purusha Prajapthaty, may be identified to some extent to the second Person in the Trinity. He is the Creator - one who is slain before the beginning of the world. The later Upanishads develops this idea. However magnificent these presentations are later story telling had marred even these underlying figures. The concept of Baladeva fits the character of Jesus but does not explain the work of Jesus. Though these characters were presented to depict Jesus, the inter-denominational quarrels have led to lot of mud throwing on these characters as well. Behind the veil of mud and scum, we could still discern the Purusha.

If Krishna is a far cry from the superlative person of Jesus, there is another person in the Rig Veda who fits the comparison most. As there are 73 books in the Holy Bible, there are 10 books in the Rig-Veda - Ten mandalams. First nine mandalams refers to various gods and presents methods of worship as rituals. In the tenth mandalam, besides these gods, there is the mention of a Person. This is expanded in the Brahmanas and Upanishads associated with Rig Veda Samhita. Here we have a portrait of the first-born and only born son of the God. His name is ‘Prajapathy’. Prajapathy, the son of the God comes to this world at the appropriate time. After coming to this world he travels around advising

mankind, what is sin and what is not sin; what is to be done and what is not to be done; what is wrong and what is right. To those human beings, who accept his advises and obey his orders, he offers prosperity and peace in this worldly life and salvation at the time of their death. And being the completion of his venture to redeem mankind from sin, he gets sacrificed at the end his specified period on earth.

In verse 7 chapter 90 of the 10th book of the Rigveda, the sacrifice of Prajapathy the Son of God, is well explained.

"At the time of sacrifice, the son of God will be tightly tied to a wooden sacrificial post using iron nails by hands and legs, he will bleed to death and on the third day he will regain his life in a resurrection." Evidently, none of the avatars meets this description. Nor are they expecting another incarnation, which will fit the description and attributes. The attributes of Prajapathy are given in the Rig-Veda and as in Sathapadha Brahmana, a supplement to Yajurveda. The next avatar is Kalki who is simply the destroyer.

Let us start from the beginning:

Isha Upanishad states:
"sa paryaghachachukrama virunamsnaviram
shudhhama papavittham kavirmanishi :
paribhur swayambhur yadhatha ityadhorthan
viyadhadhacha chiviyaha samabhyaha"
A self realized person visualizes that supreme personality of God head as
(1) paryagathaha – omnipresent
(2) Shukramaha – omnipotent
(3) akayamaha – having no phenomenal body
(4) avranamaha – in this person there are no imperfections that of gross physical body
(5) Asnaviramaha – without any vein (his actions do not depend upon the veins for emulation of blood to the limbs of his body which is perfect on his own accord, in other words no blood in his veins)
(6) shukthamaha – he is pure, perfect, no impurity

(7) appapavidhham – he is beyond any mundanity as maya never can have any hold (dark ness can't enter him)
(8) kavihi – he becomes the efficient cause for the creation and preservation of the universe and therefore he is omniscient
(9) manishihi – he is the first philosopher who destroys the darkness of the heart of the soul with his spiritual light
(10) paribhuhu – controller of everything
(11) swayambhuhu – self-existent, from the beginning, he is not of the father and mother by flesh

In the beginning God was there and he was a spirit.
(Ithereya Upanishad:1/1/1)

Kathopanishad says:
" *Naiva vaacha na manasaa*
Praapthum shakyo na chakshusha
Astheethi bruvathonyyathra
Kadam thadupalabhyathe "
The Holy Spirit of the God cannot be reached with the eyes, mind or words. Only those who believe that He exists and says so, will be reaching Him.
(Katham 6:12)

Ithareyopanishad 1. 1:3 says:
"*Sa eekshatheeme nu loka*
Lokaa Paalaanusruja ithi
Sodbhaaya eva purusham
Samudruthya moorchayaayt"
"Hiranyagarbha: samavarthaagre
Bhuuthasya jaatha: pathireka aaseeth
Sadaadhaara Prudhwivim dyaamuthemam
Kasmai devaaya havisha vidhemam."
After the creation of the Firmament, Earth and Waters, the Holy Spirit of the God thought like this. "I have created all the Worlds. For them I should create a protector (Savior). With this intention, the Holy Spirit created a Person from His own self.

(Ithareyopanishad 1. 1:3)

The following is from http://www.prayergroup.net/menon2.htm

"Hiranyagarbha: samavarthaagre
Bhuuthasya jaatha: pathireka aaseeth
Sadaadhaara Prudhwivim dyaamuthemam
Kasmai devaaya havisha vidhemam."
In the beginning, God and his supreme spirit alone existed. From the supreme Spirit of the God proceeded Hiranya Garbha, alias Prajapathy, the first born of the God in the form of light. As soon as born, he became the savior of all the worlds.
RgVeda X:121:1

"Thasmaad virraada jaayatha
viraajo adhi purusha:
Sjaatho athyarichyatha
Paschaad bhoomimadhopura:"
From male the universe came into being. From that body of the universe came the omnipresent Person. That Person thus became manifest, adopted various forms and character and created the earth and other planets along with the creatures to live in them.
(Rigveda X:90:5)

"Purusha evedam sarvam
Yadbhutham yachabhavyam
Uthaamruthathwasya esaana
Ya daannenathirohathi"
This man, the first born of the God is all that was, all that is and all that has to be. And he comes to this world to give recompense to everybody as per his deeds.
(Rigveda X:90:2)

"Tham yajnam barhishi proukshan
Purusham jaathamagratha
Thena deva ayajantha

Sadhya rushayaschaye"
This man, the first born of the God, was tied to a wooden sacrificial post and the gods and the Kings along the seers performed the sacrifice
'Purushasookta' Rigveda X:90:7

"Thamevam Vidwanamruthaiha bhavathy
Nanya pandha ayanaya vidyathe"
This (sacrifice) is the only way for redemption and liberation of mankind. Those meditate and attain this man, believe in heart and chant with the lips, get liberated in this world itself and there is no other way for salvation too
Yajurveda XXXI:18, Rigveda X:90:16.

Christ in the Holy Books of the East: Aravindaksha Menon http://www.geocities.com/Athens/Olympus/6265/

Again Karma2Grace dialogue presents the following comparison:

1.	Yagnovy Bhuvanasya Nabhi.	Sacrifice is the important backbone of the world.
2.	Sarvapapa Pariharo Rakthaprokshanamavasyam. Thadraktham Paramathmeva Punyadana Baliyagam.	Blood sprinkling is necessary for cleansing of sins. This blood is the result of God Himself offering His own blood through a sacrifice.
3.	Prajapathirdevebhyam Athmanam Yagnam Kruthva Prayaschittaha.	God offered Himself as the sacrifice for atonement of sins of the world.
4.	Prajapathiryagnaha.	God Himself was the sacrifice.
5.	Yagnovaa Avathi Thasya Chaya Kriyathe.	Sacrifices being practiced are the shadow of the Supreme Sacrifice.
6.	Nakarmana Manushtanairna Danasthapasavya Kaivalyam Labhathe Marthyah.	Cleansing of sins is not possible by baths, pilgrimages, giving dana or by following dharma.

Jesus is indeed the "Prajapathirdevebhyam Athmanam Yagnam Kruthwa Prayaschittaha" mentioned in Vedas.
http://www.karma2grace.org/Testimonies/mnp.htm



Adhyaksha Anubhavananda Kesava Raya Sarma Mandapaka's presentation of Who is Jesus? Summarises the argument.
http://www.tehillah3.co.za/engsubj/02722.htm

"All mankind have sinned, having transgressed the law of God. Therefore, they devise various ways and means as to how to escape the wrath of God, and live. In our own country, the Brahmins perform sacrifices, and the non-Brahmins offer animals in sacrifice.

An examination of the Vedas reveals that sacrifice is spoken of as the only means of salvation. "Prathamani Dharmani"; "Sacrifices are the foremost of our first duties."
"Yagnovai Bhuvanasya Nabhih"- "Sacrifice is the mainstay of the world".
"Yagne Sarvam Pratishthitam" – "It is sacrifice that bestows all things".
"Yagnovai Sutarmanowh"- "Sacrifice is the bark (boat) that enables one to live well".
"Yagnena Va Deva Divangatah" – "Only by means of sacrifice, the gods attained heaven"

"Rutasyanah Pathanaya Ati Viswani Durita"- "Deliverance through the path of sacrifice"

The above doctrines proclaimed by the Vedas emphasize that sacrifices should be the foremost of all penances that must be performed for the atonement of sins.

Let us also see what the Bhagavad Gita says:

"Sahayagnah Prajasrushtva Purovacha Prajapatih Anena Prasavishyadhwam Eshavvostvishta Kamadukh" – "In the beginning alone, along with the creation of man, God instituted the sacrifice, and told them, "May this grant the desires of your heart"
"Yagnakshapitakalmashah" – "Those whose sins have been effaced by means of sacrifice"
"Nayam lokostyayagnasvah kutanayah kurusattama" – "Oh, noble Guru, there is no place in this world for him who does not perform even a single one of these sacrifices; how then shall he obtain heaven?"

In this manner, the importance of sacrifice is taught.

Further, in the Mundakopanishad, we see,
"Plava hyere adrudhayagnarapah" –
"The timbers of the bark of sacrifice are unsound".

In Skanda Puranam Yagna Vaibhava Khandam, 7th chapter, we read:
"Plava eyete sura yagna adrudhasheha na samshayah" –
"Ye gods, sacrifices are like the timbers of a bark; there is no doubt that they are unsound"

Tandya Maha Brahmanam says,
Sru: "Yagnota avati tasyachhaya kriyate" –
"It is a sacrifice that saves. What is being performed, is the shadow of sacrifice".

In Rig Veda, we read,
Sru: "Atmada baladah yasya chhaya-mrutam yasya mruatyuh" –

“He whose shadow and death become nectar shall, by his shadow and death, confer the spirit and strength”.

The above sayings clearly reveal that the sacrifices performed do not themselves confer salvation but they are the type and the shadow of a great salvation-giving sacrifice.

Aitareya Brahmanam says,
Sru: “Yaja-manah pashuh yajamanameva suvargam lokam gamayati” – “He who offers the sacrificial animal; therefore, he who performs sacrifices goes to heaven”

In the Satpatha Brahmanam, we read,“Prajapatir yagnah” – “God Himself is the sacrifice”.

In Tandya Maha Brahmanam of Sama Veda, we read, Sru: “Prajapatir devebhyam atmanam yagnam krutva prayachhat” – “God would offer Himself as a sacraifice and obtain atonement for sins”

Satapadha Brahmanam says,
“Tasya prajapatirardhameva martyamasidardhamrutam” –
God became half mortal and half immortal”.

This means that He united in Himself the human and the divine.

In the Purusha Sukta, we read that the God Brahma is sacrificed. What is evident from the above teachings is that the true and great redeeming sacrifice would be the one performed by the Sovereign Lord of this world, who putting on both mortality and immortality and becoming incarnate as God-man, would Himself be the sacrificial animal and offer Himself as a sacrifice to redeem mankind from their sins.

This is what the Rig Veda says about the sacrificial animal

1. It must be a goat without blemish
2. The “balusu” bush must be placed round its head;
3. It must be bound to a sacrificial post.

4. Nails must be driven into its four legs till they bleed.
5. The cloth covering the goat should be divided among the four priests.
6. None of its bones must be broken.
7. The goat should be given a drink of Soma juice.
8. After it has been slain, it must be restored to life again. Its flesh should be eaten

Now these details lead us to conclude that the sacrificial death of the incarnate God-head must have answered this description in full.

Thus, it is said that God Himself must become man, and then become a sacrifice to save sinners. But we do not read any such thing written about the incarnations of our country nor in the Sastras. There is no God-incarnate man, who died a sacrificial death to save sinners

Most of these studies can be seen in the following publications:
Mr. Koshy Abraham: Is Man A sinner By Birth, The Christ Of Aryan Vedanta, The Christian Philosophy Of Aryan Vedanta, Crucifixion: Which Is Prajapati Sacrifice.
Dr. Joseph Padinjarekara: From Death Lead Me To Immortality, Christ In Ancient Vedas
Arvindaksha Menon: Divine Harmony.

Global Evangelical Missionary Society Summarises the Prajapthy concept as follows in a tract:

http://mywebpages.comcast.net/softport/gemsworld/gemsworld/Resources/Outreach_Tracts/Hindu_Tract/body_hindu_tract.html

The Mystery Uncovered in the Vedas

God had given to the Jewish prophets the principle of sacrificing spotless animals as a picture of the perfect sacrifice, which was to come, namely Jesus. As other people groups interacted with the Jews, they were exposed to the practice of animal sacrifice. Thus, the Aryan philosophers

wrote in the Vedas the some of the teachings of the Jewish prophets concerning salvation through sacrifice.

Therefore, it is not surprising that the main theme in the Rg Veda and the Upanishads is the nature and purpose of only one supreme sacrifice known as Purush Prajapati: the Lord of all creation who became Man (Sathpathbrahmana 10.2.2.1-2; Rg Ved Purushasukta 10:19).

+ This Purush is the **only** way to eternal life ("... Nanyah pantha vidyate - ayanaya": Yajur Ved 31:18). Note that this Purush is not a generic "self" but rather a person as described in Sanskrit dictionaries by Sanskrit scholars.

+ Similarly, the Prajapati is not among the many mythical and even wicked characters found in Hindu traditions, but he is the Lord of all creation by definition.

+ This Supreme Creator took a perfect human body (Nishkalanka Purush) and offered it up as a self-sacrifice (Brihad Aranyak Upanishad 1.2.8). This Purush was symbolized by a lamb which was then the animal most commonly sacrificed (Maddyandiniya Sathpathbrahmana III).

+ This Purush was above sin, and only in knowing Him does one obtain immortality (Chandogya Upanishad 1.6:6,7).

+ Acknowledging the Purush-sacrifice imparts eternal life (Kathopanishad 1, 3.8, 11).

+ After giving Himself as the supreme sacrifice, this Purush resurrected (not reincarnated) himself (Brihad Aranyak Upanishad 3.9.28.4-5; Kathopanishad 3:15).

+ Clearly, the purpose of this sacrifice is to provide the only way to Heaven and the only way of escape from Hell (Rg Ved 9:113.7-11; Rg Ved 4.5.5; 7.104.3).

+ He is the one supreme Guru who destroys darkness because he is Light (Gurugeet 1:44,79).

+ Advayatarakopanishad 17,18 declares him the Supreme God (Param Brahma), the Supreme Way (Paragati), and the Supreme Wealth (Param Dhanam).

These are some of the many titles given to the Supreme Truth (Paravidya), but there is only one Supreme Truth, and there is only one Supreme Way to it as the Vedas teach. Not comprehending these strange ideas, the Vedic philosophers proceeded to add their own philosophies and rituals which to this day obscure this glimmer of Divine truth. These teachings concerning Purush Prajapati become meaningful only when viewed through the life of the Lord Jesus which portrayed the mystery of salvation which God had conceived before He even created the universe (Vedas and Bible).

What do the Vedas and Upanishads teach about the four paths (*maarg*) to *mukti* as taught by Hindu pundits?

They do not teach four paths but rather four aspects of only one Supreme Way (Paragati) .

The Svetasvataropanishad 3:8 states: "I know the (one) supreme Purush ... Only in knowing Him does one pass over death. There is no other path leading to eternal life". Yajurved 31:18 concludes the same in the Purushasukta: "... No other way is known for eternal life. (Nanyah pantha vidyate-ayanaya"). What are taught as four paths to salvation are really four necessary aspects of a disciple's relationship with the Purush Prajapati according to the Vedas.

They are:
(1) accepting the sacrificial work (*karmamaarg*) of transferring one's sins to the supreme sacrifice;
(2) knowing (*(Gyanmaa*rg) the Purush-Paravidya (the supreme knowledge who liberates);
(3) meditating upon Him (*(Yogama*arg);); and

(4) devoting one's life to the Purush ((*bhaktimaa*rg) in gratitude for the sacrificial substitution.
The resurrected Purush-Prajapati is returning to earth once more: according to the Vedas, this is the last *Avataar* (human incarnation)

The presence of such teachings right in the midst of the Hindu Scriptures have been interpreted erroneously as prophetic utterances of the ancient sages. Such an approach may be acceptable to the Hindu public who claim origins of the Vedas and Upanishads beyond human history. The fact is that these were of recent origin. That alone can explain these passages. Christianity came in India through the ministry of St.Thomas around the second half of the first centaury AD. These passages corroborate the tremendous influence it had on the Indian ethos. In the early Christian era, evidently there existed an Indian Christian Church in the midst of the Vedic and Dravidic and Rural religions of the period. Their impact was so great that no scripture or revelation that came after that period in India could ignore the Prussia Prajapathy presented by Thomas.

While identification of Prajapathi, as Christ is evident, later mythical development around it has to be also understood in the same spirit. We should remember that there were several opposing sects in the Indian religion which were out to mock at each other. Such derogatory stories abound in all six sections of the modern Hinduism. Vaishanavite have made stories that laugh at Siva and Saivite have made stories that laugh at Vaishanavite and so on. Then someone else would come along, make a compromise, and make a myth of synthesis. Such vilification process also came along with the lofty Purusha Prajapathy concept to undermine the supremacy of Purusha. This is seen in the later additions to Prajapathy concept like the one stated below.

Prajapati according to some Hindu scriptures, committed incest with his own daughter (Rohini) and received punishment from other gods by way of dismemberment of his body into four parts. This nullifies the Prajapathy Sacrifice as a proper creative or redemptive act.

http://www.interlog.com/~mathewa/napt1.htm

These only show that the development and assimilation of the Christian concepts were a struggle and a process; and that other primitive religious forces were in the foray.

Baladeva as Christ

In this strict Vaishanavite tradition, the Trinity is represented by Lord Jaganath, Lord Baladev and Subhadra corresponding to God the Father, God the Son and God the Holy Spirit. The Gaudiya tradition represents them in more abstract way. Jagannath means Lord of the Universe. Jagnnath is black, representing sunya or incomprehensibity. He is also 'Devadhideva' (the Lord of the Lords) and 'Rajadhiraj' (King of the Kings). He is Purushottama i.e. the Supreme Man. Baladev means Mighty God and is always represented as white being the comprehensible or who can be percived or understood. Subhadra means Comfort. Subhandra is female in gender and is always the intermediary – the Spirit and Power of life.



Jagannath , Subhadra and Balabhadra

The Trinity

The well-known trinity representation of the trinity is the Trinity Ananda Sesha – the infinite remains. The trinity is the expression of the infinite unknowable in the knowable perceptive jagat. Puri is considered to be



the central worshipping place for the trinity. These idols and forms and the temple came into existence by 11th centaury AD under Chodaganga Dev (1078-1147) . He was the third king in succession after the mythic king Indradyumna and Jajatikeshari, who commenced the construction of the present majestic temple of Lord Jagannath at Puri. (http://www.puridarsan.com/article.htm Mr.Bhaskar Mishra)

Trinity Ananda Sesha While Vishnu incarnated in ten avatars Baladeva appears along with two of these avatars. Balarama is the elder brother of Krishna and Lakshman is the younger brother of Rama.

Bhakti Goswami who is a Vaishanavite and a devout Roman Catholic sees Lord Baladeva as Jesus. He identifies the Purusha of Purusha Suktha with Baladeva Jesus as the second person and the ultimate sacrifice on the wooden cross. Baladeva simply means Mighty God.

This identity is acknowledged in the following article, which I quote:

> **Perspective on the Rg Vedic Purusa Sukta Hymn**
> http://www.chakra.org/discussions/IntMar27_03.html
> **by Bhakti Ananda Goswami**
> **Posted March 26, 2003**
> Hare Krishna ! Jesu ki jaya !
> Sri Sri Guru and Gauranga ki jaya !
> Dear Devotees,
>
> Please accept my humble obeisances.
>
> **Sri Baladeva Prussia as Yupa Dhvaja...Why the Cross is the Symbol of Christ : Understanding the Rig Vedic Prussia Sukta Hymn**
>
> At the beginning of every cosmic manifestation, the Second Person of the Godhead, Lord Baladeva, the Servitor Lord, Original Spiritual Master and

Savior of all devotees, sacrifices Himself as the cosmic Prussia, for the creation, maintenance and redemption of the entire universe.

The Rishis (compare Hebrew Roeh 'Seers') assist Him at His Self sacrifice. The remnants of His sacrifice become the food of all beings. Commemoration of His sacrifice becomes the central rite / act of worship in the whole universe. His consecrated Body / Remnants / Sesha or PURUSHA-IDA / Prasadam are the 'remnants of His sacrifice' sacramental food of the twice born. All of the Devas are born from His sacrifice. From His head the brahmanas are manifest, from His arms the kshatriyas, from His belly the vaishas and from His legs the sudras are manifest. Thus the varnashrama dharma sacramental 'Mystical Social Body' of Prussia is the primal cause of theocentric human civilization and all sacramental social life.

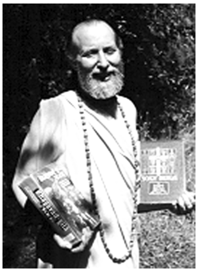
The Vedic sacrifices all began with this cosmic Self-sacrifice of Prussia Yupa Dhavja, and ultimately commemorated His 'once-and-all-sufficient' Self- offering. Thus Prussia or Yagna Prussia as 'Self Sacrifice Personified' was called Yupa Dhvaja ('Stake-flagged') because the instrument of His cosmic sacrifice was the sacred Axis Mundi Yupa Stake, Cross or Post to which He was fixed in the primal Prussia Sukta Hymn, for His cosmic sacrifice. Thus in the Vedic Sacrificial system, sacrificial victims were fixed to a post, pole or cross called a Yupa, in memory of Purusha's cosmic sacrifice. Since He was sacrificed on the cosmic Yupa Axis Mundi or 'Cross of all Creation', He was called Yupa Dhvaja....or the One Whose eternal emblem or symbol (or 'heraldic devise' for His Flag / Dhvaja) was the instrument (Yupa Post) of His cosmic sacrifice.

All the Vedic sacrifices related to the Prussia Sukta were intercessory or ATONING in nature. Thus Vedic kings and brahmanas, JUST LIKE THE JEWS would perform great Vedic sacrifices to atone for the sins of the nation. This was still going on in India when Shakya Muni Buddha promoted His ahimsa doctrine to stop it. In fact a 'SCAPE GOAT' type of Vedic Rite was recently performed in Nepal, to cleanse the Nation of its bad karma for the assassination of its royal family. The Apostolic Catholic and related Christian worship of Jesus Christ as the Second Person of the Godhead Self-offered for the salvation of the whole universe, is the worship of Baladeva, the original Spiritual Master as Yupa Dhvaja, Who "takes away the sins of the world". Thus the sacramental social body of Christ in Catholicism is related to the mystical social body of Prussia Yupa Dhvaja

or Yagna Prussia, and the Eucharist is Lord Jesus Purusha's Maha Prasadam. As the Second Person of the Godhead, He is the Original Spiritual Master and the Savior of all universes. None come to the Father but through, with, in and by Him.

So, please don't blaspheme Lord Baladeva as Prussia Yupa Dhvaja, and don't ridicule His Christian devotees for worshiping Him in His Sign of the Yupa or Cross, according to the ancient Vedic Tradition...as Yupa Dhvaja. He is the cosmic Redeemer Form of the Original Spiritual Master, Who has taken away the sins of the entire cosmic manifestation ! To really behold His Cross / Yupa is to see the FINAL END of all the universe's sins, as the central fact or Axis Mundi of all creation. In the Cross / Yupa of Lord Baladeva as Jesus Prussia, all things past and future, human and Divine, are finally reconciled IN HIS SELF-SACRIFICING LOVE.

An aspiring servant of the servants of Lord Baladeva as Yupa Dhvaja,



Bhakti Ananda Goswami

For a detailed view of Ananda Goswami's outlook on Prussia see: http://www.saragrahi.org/columns/one/summary1.htm

Goswami's thesis is that Historical Jesus fulfils the role as the second person in the process of redemption. The Evidence says Krishna-Balarama-Paramatma is the Judeo-Christian Trinitarian Godhead Father, Son and the Holy Spirit.

It is interesting to note that Balarama is identified with Christ by these Vaishanavite for several reasons.

1. Balarama was removed from the dasavatara list in the Matsya Purana and Buddha was added instead. This will explain why he is the second person in Trinity and not the first who is termed as Vishnu
2. Balarama is depicted with his weapon as a wooden plough, which is similar to the wooden cross. Note the cross like plough in the hands of Balarama.
3. Even when Krishna joined the war on the side of Pandavas, Balarama refused to join the war considering it evil. He sat down and cried.
4. Balarama is the older brother of Krishna and is of fair complexion





Chapter Seven

BHAVISHYA PURANA

Bhavishya Purana – Consequential Old Stories – was written during the Christian Era in Sanskrit. Even though it is claimed that it is a prophecy by most proponents, it could not have been written Before Christian era. Pratisarga Parva, Chapters Four to Seven are of particular interest. It repeats the Old Testament stories of Fall, Flood, and detailed chronology with the names indianized with exact number of years each patriarch lived. The names, the lifetime and chronological order and the insight in the biblical stories could not have come without a deep study of the Old Testament book of Genesis. A plain reading of the Purana side by side with the book of Genesis leaves no doubt that the Rishi who wrote this was a Scholar in Old Testament.

The book also introduces Jesus as the Son of God (Eshwara Putra) and as Easaw Maseeh (Jesus the Mesiah).

Even though serious scholars do not consider Bhavishya Purana as authentic, in the recent times it appears that the exporters of Hinduism have projected this as authentic. The word Bhavi means future. Bhavishyam actually means "consequence of". The whole history of mankind here is explained as a consequence of the fall of man and God's plans of redemption. This is a text that has grown over a period of 2000 years starting from the 3rd or even the 4th century B.C. The suggested upper and lower limits of the period are 450 or 500 B.C. to 1850 A.D. In the course of this growth and evolution, later-day material was added to

the original stuff that formed the core. What is more, the later-day material was added in the form of predictions for the future. Events of the seventeenth, eighteenth or nineteenth centuries were incorporated as if they were foreseen by the sages of the epic period. "This device of collecting past events and passing them off as predictions is a literary evolution of a rather unique kind." *The Bhavishya Purana*, Introduction (New Delhi: D.K. Publications Ltd), 2000, pp 6-9.

Bhavishya Purana and the Dating of the Purana

The easiest way to date the puranas is by its latest reference to known historical facts. The best and easy book in this respect is the Bhavishya Purana. Bhavishya simply means consequence and has no indication that it represents prophecy regarding the future. It contains the past history as is indicated by the descriptions and stories of various avatars. The Bhavishya Purana itself is written in past tense to indicate its purport of historicity. Evidently, they came into existence after the Vaishnavite prominence.

It is again presented in the typical story inside a story. The stories themselves may belie any logic or serious theology. Theologically the implications are not flattering and will be refuted even by the faithful. But then that is not the aim of the story. Here is the gist of it:

Part One: The Avataras (Incarnations of God)

⌘ In the usual story telling mode, the Purana is given as a series of stories told by Sage Suta

In the forest that is known as Naimisharanya, Shounaka and the other rishis (sages) were performing a yajna (sacrifice) dedicated to the Lord Vishnu. Suta had also come there, on his way to a pilgrimage.

The sages told Suta, "We have welcomed you. Now describe to us that which makes men all knowing. Describe to us that which is the most sacred in the whole world"

.
Suta replied, “Vishnu is the essence of everything…”

⌘ Evidently this purana was written when the Vaishanavite and that after the period of Vyasadeva

⌘ Now comes the description and stories of the ten incarnations of Vishnu. The names vary from Purana to Purana. In fact, the number ten is arbitrary. There is another detail list of 24 incarnations.

Avataras (Avatars)



Do you know what an avatara is? An avatara is an incarnation and means that a god adopts a human form to be born on earth. Why do gods do this?. The purpose is to destroy evil on earth and establish righteousness. Vishnu is the preserver of the universe and it is therefore Vishnu who incarnates to establish righteousness when things go beyond control. The ten incarnations of Vishnu are as follows.

(1) Matsya avatara or fish incarnation

”Many years ago, the whole world was destroyed. The destruction in fact extended to all the three lokas (Worlds) of bhuloka, bhuvarloka and svarloka. Bhuloka is the earth, svarloka or svarga is heaven and bhuvarturboloka is a region between the earth and heaven. All these worlds were flooded with water.”

⌘ *The following story is remniscent of the story of Noah, but the story of Noah is later described in detail and pertains only to the Bhuloka (earth). In this case, the Pralaya occurs in all the three worlds. This therefore refers the fall of the Angelic beings in the then existing cosmos. The world then became waste and empty, darkness was on the face of the deep, and the Spirit of God was hovering over the face of the waters.*

Manu is the righteous one who was preserved in the universal flood and Vishnu comes in the form of a fish to warn Manu of the impending disaster and the way out by building a ship. He was to take with him seven saints along with him who were to populate the cosmos.

(2) Kurma avatara or turtle incarnation
(3) Varaha avatara or boar incarnation
From now on the story is enacted on earth alone. The opponents Asuras now live in South India.
(4) Narasimha avatara - an incarnation in the form of a being who was half-man and half-lion.
(5) Vamana avatara or dwarf incarnation in which Vishnu tricked the Mahabali of Malabar into subjugation
(6) Parashurama
(7) Rama
(8) Krishna
(9) Buddha
(10) Kalki - this is the incarnation that is yet to come.

⌘ *But other traditions give different order where Balarama was dropped and Buddha was added.*
http://www.indiadivine.com/agni-purana1-y.htm

This fact indicates that these stories were written down during a period when Buddha was considered a great saint in spite of the fact that Buddha did not accept the Vedas or the gods. Interesting apologies were then developed to circumvent Buddha's denial of existence of God.



Biblical History as given in Bhavishya Purana
[*From the Pratisarga Parva, Chapters Four to Seven.*]

⌘ *This portion of the Purana is an exact copy of the Old Testament Stories. It cannot be doubted that the author of the Purana was not only familiar with the Old Testament stories, but was an expert. The fact that these data were available to the writer in its entirety indicates a very recent origin.*

Suta Goswami said: Once upon a time in Hastinapura, Pradyota the son of Kshemaka was leading an assembly and meanwhile the great sage Narada arrived there. King Pradyota happily honored him. Having him seated on the seat the sage told king Pradyota, "Your father was killed by the mlecchas, therefore he attained Yamaloka or the hellish planet. If you perform a 'mleccha-yajna', then by the effect of this sacrifice your father will attain the heavenly planets."

⌘ It appears that the word mleccha had aquired a connotation of impure. The word got its meaning from the original meaning as given in the Sanskrit dictionary as follows:
mleccha (Mlechchha)
[barbarian, non-Aryan].

mleccha sakti (Mlechchha Shakti)
[a mleccha Energy].
http://www.miraura.org/lit/skgl/skgl-13.html

Aryans considered non-Aryan (especially the Semitics) as Barbarian.
"Having good behavior, wisdom, qualities like a brahmana and worship of God, these things are called mleccha-dharma. The great souls have declared that the dharma of the mleccha is devotion to God, worship of fire, nonviolence, austerity and control of the senses."

Bhavishya Purana indicates that the Adamic race came to be called mlecha (abomination) or fallen race because of the fall of Adamic race. From the distinction, the Aryan race remain distinct from that group with greater affinity with Vishnu.

Hearing this king Pradyota immediately called the best of the learned Brahmanas and started 'mleccha-yajna' in Kuruksetra. They built a yajna-kunda which was 16 yojanas in square (128 miles). They meditated on the demigods and offered oblations of mlecchas.

There are haras, hunas, barvaras, gurundas, sakas, khasas, yavanas, pallavas, romajas and those who are situated in different dvipas and in kamaru, china and the middle of the ocean; all of them were called with the mantra and burnt to ashes. Then he (the king) gave dakshina (donation) to the brahmanas and performed abhiseka. As a result his father Kshemaka went to the heavenly planets. After that, he became famous everywhere as a mleccha-hanta or destroyer of mlecchas. He ruled the earth for ten thousand years and went to heaven. He had a son named Vedavan who ruled for two thousand years.

At that time, the Kali purusha (Satan) prayed to Lord Narayana along with his wife. After sometime the Lord appeared to him and said, "This age will be a good time for you. I will fulfill your desire having various kinds of forms. There is a couple named Adama and his wife Havyavati. They are born from Vishnu-kardama and will increase the generations of mlecchas. Saying this, the Lord disappeared. Having great joy the Kali purusha went to Nilacha

Vyasa said: "Now you hear the future story narrated by Suta Goswami. This is the full story of Kali-yuga, hearing this you will become satisfied."

⌘ Notice in the following story, the mention of minute details and even the names slightly twisted and Indianized.

In the eastern side of Pradan *(Pradan means Main, Important, Capital of the country*) city where there is a big God-given forest (*Eden*), which is 16 square yojanas in size. The man named Adama (*Adam*) was staying there under a Papa-Vriksha or a sinful tree (*Tree of the knowledge of Good and Evil*) and was eager to see his wife Havyavati. (*Hovah*) The Kali purusha quickly came there assuming the form of a serpent.

"*Indriyani damithwa*
Yehyaathmadhyaana parayana:
Thasmad ***Aadama*** *naamaasou*
Pathnee ***Havyavathee*** *smritha"* 'Prathisargaparvam'4:28

⌘ *Satan (Evil Person = Kali Prussia) - the association of Serpent as the Satan came much later in the first century after the advent of Christianity. In the Bible it appears only in the book of Revelations. This association is prevalent in the Acta Thoma stories, which were written in the 4th century.*
Gen 3:1 Now the serpent was more subtle than any beast of the field which Jehovah God had made

He cheated them and they disobeyed Lord Vishnu (*Yahweh is here identified with Vishnu*). The husband ate the forbidden fruit of the sinful tree. They lived by eating air with the leaves called udumbara

⌘ *It is strange that when copying the story from the book of Genesis, even the fact that the generations after Adam until Noah were vegetarians was acknowledged. A detail worth noting.*

After they had sons and all of them became mlecchas. Adama's duration of life was nine hundred and thirty years.

⌘ *This implies that the children of Adam are all called Mlechaa (abomination) because they are sinful by nature because of the fall of Adam. How about Aryans? Later at the flood, we meet another group who lived concurrent with the Adamic race – Nephilims - a race of transcendentalists in Visala who survived the flood with the family of Noah.*

Gen 5:5 And all the days that Adam lived were nine hundred and thirty years: and he died.

He offered oblations with fruits and went to heaven with his wife. His son was named Sveta-nama (*Seth- nama = name*), and he lived nine-hundred and twelve years.

Gen 5:8 and all the days of **Seth** were nine hundred and twelve years: and he died.

Sveta-nama's son was Anuta (Enosh), who ruled one-hundred years less than his father.

Gen 5:10 and **Enosh** lived after he begat Kenan eight hundred and fifteen years, and begat sons and daughters:

His son Kinasa (*Kenan*) rulled as much as his grandfather.

Gen 5:14 and all the days of **Kenan** were nine hundred and ten years: and he died.

His son Malahalla (*Mahalalel*) ruled eight-hundred ninety five years.

Gen 5:17 and all the days of **Mahalalel** were eight hundred ninety and five years: and he died.

His son Virada (*Jared*) ruled 960 years.

Gen 5:20 And all the days of **Jared** were nine hundred sixty and two

years: and he died.

His son Hamuka (*Enoch*) was devoted to Lord Vishnu, and offering oblations of fruits, he achieved salvation. He ruled 365 years and went to heaven with the same body being engaged in mleccha-dharma.

Gen 5:23 and all the days of Enoch were three hundred sixty and five years:
Gen 5:24 and Enoch walked with God: and he was not; for God took him.

The son of Hamuka was Matocchila (*Methuselah*). He ruled for 970 years.

Gen 5:27 And all the days of Methuselah were nine hundred sixty and nine years: and he died

His son Lomaka (*Lamech*) ruled 777 years and went to heaven.

Gen 5:31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

His son Nyuha (*Noah*) ruled for 500 years.
He had three sons named Sima, Sama and Bhava. (And Noah begat Shem, Ham, and Japheth.) Nyuha was a devotee of Lord Vishnu.

Once the Lord appeared in his dream and said: “My dear Nyuha, please listen, there will be devastation on the seventh day. Therefore, you have to be very quick that you make a big boat and ride in it. O chief of the devotees, you will be celebrated as a great king”.
Then he made a strong boat, which was 300 feet long, 50 feet wide and 30 feet high. It was beautiful and all the living entities could take shelter in it. He then himself rode in it, engaged in meditating on Lord Vishnu.

Gen 6:15 And this is how thou shalt make it: the length of the ark three

hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

Lord Indra called the devastating cloud named Sambartaka and poured heavy rain continuously for 40 days.

Gen 7:12 And the rain was upon the earth forty days and forty nights.

The whole earth, Bharat-varsa, had merged in the water and four oceans came up together. Only Visala or Badarikasrama was not submerged. There were 80,000 great transcendentalists in Visala who joined with king Nyuha and his family. All of them were saved and everything else was destroyed.

Gen 6:4 The Nephilim were in the earth in those days, and also after

⌘ **Nephilim**
(Gen 6:4; Num 13:33, R.V.), giants, the Hebrew word left untranslated by the Revisers, the name of one of the Canaanitish tribes. The Revisers have, however, translated the Hebrew gibborim, in Gen 6:4, "mighty men.".

At that time, all the sages praised the eternal energy of Lord Vishnu. Being pleased by the prayers of the sages, the Vishnu-maya reduced the waters of devastation. After one year, gradually the earth became visible.

⌘ The total time of the flood of Noah works out to be exactly one year when we add all the various phases.

Under the hill, there is a place named Sisina and the king was situated in that place with his other people. When the water completely dried up, king Nyuha came back to his place.

Suta Goswami continued: The mleccha king Nyuha became attached to Lord Vishnu and as a result, Lord Vishnu increased his generation. Then he created a language fit for the mlecchas, unfavorable to the Vedas. He

named it as brahmi-bhasha, or brahmi language, full of bad words, for increasing the degradation of Kali-yuga. The Lord who is Himself the master of intelligence gave this language to Nyuha.

⌘ The fact that Brahmi is of Semitic origin is accepted and acknowledged here. It is this language, which became the root form of Sanskrit. It was Vishnu himself who gave the language to Noah. This language was carried to the entire world in the scattering process.

There is another problem raised here is what is the root of the Aryans? Either they were the descendants of Noah which this Purana refutes or they were the descendants of the Nephilims who are identified as 80,000 great transcendentalists in Visala – the Hittite people.

They were known as Sima, Hama, Yakuta and also Yakuta, Sapta putra, Jumara and Majuya. The name of their countries were known as Madi, Yunana, Stuvaloma, Tasa and Tirasa. ama (*Ham*) who was the second son of his father, had four sons know as Kusa, Misra, Kuja and Kanaam.

Gen 9:18 And the sons of Noah, that went forth from the ark, were **Shem**, and Ham, and Japheth:
Gen 10:2 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
Gen 10:6 And the sons of Ham: Cush, and Mizraim, and Put, and Canaan.
Gen 10:22 The sons of Shem: Elam, and Asshur, and Arpachshad, and Lud, and Aram.

Kusa had six sons - Havila, Sarva, Toragama, Savatika, NimaruhaI and Mahavala.

Gen 10:7 And the sons of **Cush**: Seba, and Havilah, and Sabtah, and Raamah, and Sabteca; and the sons of Raamah: Sheba, and Dedan

Their sons were known as Kamala, Sinara and Uraka. And their countries names are Akvada, Bavuna and Rasana.

After telling this story Suta Goswami influenced by Yoga-nidra entered mystic slumber. He woke up after two thousand years and thereupon he said: "Now I'm going to say about the generation of Sima. Because he was the first son of his father he became the king. This mleccha king ruled over the country for 500 years.

> Gen 11:10 These are the generations of Shem. Shem was a hundred years old, and begat Arpachshad two years after the flood.
> Gen 11:11 and Shem lived after he begat Arpachshad five hundred years, and begat sons and daughters.

His son Arkansoda ruled for 434 years.

> Gen 11:12 And Arpachshad lived five and thirty years, and begat Shelah.
> Gen 11:13 and Arpachshad lived after he begat Shelah four hundred and three years, and begat sons and daughters.

His son Sihla ruled for 460 years.

> Gen 11:14 And Shelah lived thirty years, and begat Eber:
> Gen 11:15 and Shelah lived after he begat Eber four hundred and three years, and begat sons and daughters.

His son Iratasya ruled the same length as his father.

> Gen 11:16 And Eber lived four and thirty years, and begat Peleg:
> Gen 11:17 and Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

His son Phataja ruled for 240 years.

> Gen 11:18 And Peleg lived thirty years, and begat Reu:
> Gen 11:19 and Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

His son Rau ruled for 237 years.

> Gen 11:20 And Reu lived two and thirty years, and begat Serug:
> Gen 11:21 and Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

His son Juja ruled the same length as his father.

> Gen 11:22 And Serug lived thirty years, and begat Nahor:
> Gen 11:23 and Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

His son Nahura ruled for 160 years, and he destroyed his many inimical kings.

> Gen 11:24 And Nahor lived nine and twenty years, and begat Terah:
> Gen 11:25 and Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.

His son Tahara ruled the same length as his father.

> Gen 11:32 And the days of Terah were two hundred and five years:.

He had three sons: Avirama, Nahura and Harana.

> Gen 11:27 Now these are the generations of Terah. Terah begat Abram, Nahor, and Haran

Thus I have explained the generation of mlecchas with the indication of their names only. The mleccha language is considered the lowest language because it bears the curse of goddess Sarasvati. Thus I have summarily narrated the rise of the mlecchas in Kali-yuga.

Sanskrt is the language by which the whole Bharata-Varsa is being

praised and glorified. The same language, after going to another country became the mleccha language and mlecchas took advantage of it.

⌘ Apparently a claim is made here that the semitic languages Hebrew and Arabic were originated from Sanskrit

After hearing all this, the sages situated in Badarikashrama, worshipped Lord Nara-Narayana and meditated upon them for 200 years. When they woke up from their meditation, they inquired from their teacher Suta Goswami:

“O disciple of Sri Vyasa, you are so fortunate and greatly intelligent, may you live long. Now please tell us who is the king at the present time?"

Suta Goswami said: “At the present time, the Kali-yuga has already passed its 3000 years. Now the king Sankha is ruling the earth and in the mleccha countries the king named Sakapat is ruling. Please hear about how they came up."

When the Kali-yuga passed 2000 years, the dynasty of mlecchas increased. They created many paths to grow and gradually the whole earth become full of mlecchas. The spiritual master and teacher of the mlecchas was named Musa. (*Moses*) He was residing on the bank of the river Sarasvati (*Jordan?),* and he spread his doctrines throughout the whole world. As soon as Kali-yuga started, the devotion to the Lord and the language of the Vedas were destroyed. There are four kinds of mleccha languages: Vraja-bhasa, Maharastri (*Persian*), Yavani (*Greek*) and Garundika (*Dravidian*). In this way there are four million kinds of other languages.

⌘ Strangely we are now told that Dravidians were also Mlechas – Christians. It is quite likely that the whole of South India was predominantly Christian.
The following is an analysis of various nouns and names that are similar within the Indo-Aryan languages.

For example: paniyam (water) is called pani, bubhuksa-hunger is called bhukh. Paniyam-drinking is called papadi and bhojanam-eating is called kakkanam. Isti is called suddharava, istini is called masapavani, ahuti is called aju and dadati is called dadhati.

The word pitri is called paitara and bhrata is bather and also pati. This is the yavani lanugage in which the asva is called aspa, Janu is jainu and sapta-sindhu is called sapta-hindu.

Now you hear about Gurundika language. Ravi-vara (the first day of the week) is called sunday, phalguna and chaitra months are called pharvari (February). Sasti is called sixty, these kinds of examples are there.

Crime is becoming prominent in the holy place of Sapta-puri. Gradually the people of Aryavata are becoming theives, hunters, bhillas and fools. The followers of mleccha-dharma in foreign countries are intelligent and having good qualities, whereas the people of Aryavarta are bereft of good qualities. Thus the ruling of mlecchas is also in Bharata (India) and its islands. Knowing all this, O great and intelligent sage, you should just perform the devotional service to Lord Hari.

⌘ "The local Aryans of this period were thieves, hunters, bhillas and fools, and as a result foreigners took over India.". The reason why Christians became powerful in South India was because the local Aryans were theives, hunters, bhillas and fools while this new religion brought in ethical values. Jews and Greeks were well established in India at this point of time in history which evidently contributed to the growth of Christianity in India. It also indicates that Aryans lost economic control of India by this time .

The great sage Saunaka inquired: "Please tell us, what was the reason that the mlecchas did not arrive in Brahmavarta?"

Suta Goswami said: That was by the influence of goddess Sarasvati that they could not enter that place. By the order of the demigods, when the

Kali-yuga pursued his 1,000 years, a brahmana named Kasyapa come down to earth from the heavenly planets with his wife Aryavatil. They had ten spotless sons who are known by the names: Upadhayaya, Diksita, Pathaka, Sukla, Misra, Agnihotri, Dvi-vedi, Tri-vedi, Catur-vedi and Pandey. Among them was the learned one full of knowledge. He went to Kashmir and worshipped goddess Sarasvati with red flowers, red akshata (rice), incense, lamps, naivedya (food offerings) and puspanjali (flower offerings). To please her he praised her with some prayers, asking her for better knowledge of Sankrit to put mlecchas into illusion. Being pleased by his prayers she remainded situated in his mind and blessed him with knowledge. Then the sage went to the country known as Misra and put all the mlecchas into illusion by the grace of goddess Sarasvati.

⌘ An age of renaissance took place at this time when the language of Sanskrit came into existence and knowledge increased which was not shared with the foreigners.

Then he made 10,000 people as dvijas or twice born brahmanas; he made 2,000 people into vaishyas; and the rest of them as shudras.

⌘ Caste system came into existence also. There is an indication that the Aryans incorporated the Dravidians into the system.

He came back with them and staying in Arya-desha (India) he engaged in the activites of the sages. They were known as Aryans and by the grace of goddess Sarasvati their generation gradually increased upto 4 million, both the men and women with their sons and grandsons. Their king, Kasyapa muni, ruled the earth for 120 years.

There were 8,000 sudras in the county known as Rajputra (Rajput) and their king was Arya-prithu. His son was Magadha. The sage made him a king and left.

http://www.indiadivine.com/bhavishya-purana1.htm

The Story of Islam as given in the Bhavishya Purana
[*From the third part of the Pratisarga Parva.*]

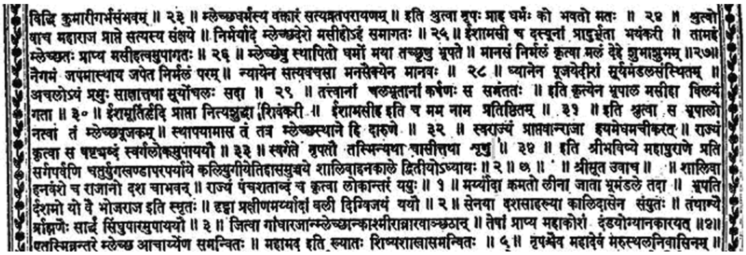
In this part of Bhavishya Purana Mohamed comes to India to the banks of Sindhu and Mohamed is represented as expert in expanding illusion. He then says " ….. Therefore, they will be known as musalman, the corrupters of religion. Thus the demoniac religion will be founded by me."

Jesus – Eshaputhram – the Son of God in Bhavishya Purana
http://www.indiadivine.com/bhavishya-purana2.htm
[*From the 29th chapter of the Pratisarga Parva.*]
Then it was predicted that a master (Patriarch) will come by the name of Moosa (Moses) and his faith will spread all over the world. When the era of Kali has reached three thousand years (This is the 5095th year of that era. So it is two thousand years ago) Jesus Christ appears with the name "Easa Maseeha" in the land of Huna. Here we should remember that Jesus Christ is 'Easa Maseeha' in Hebrews. At that time it was King 'Shakapathi' who ruled that land. In the mountainous terrain of Hunadesha the Kings meeting with a white clad male is described thus:

"*Ko bhavaanithi tham praaha*
Sahovaachamudaanwitha:
Eshaputhram cha maam vidhi
Kumaaree garbha sambahavam
Aham Eesa Maseeha nama:"
King Shaka asked "May I know, who you are!". With apparent joy that male replied "Know that I am the Son of God. I am born in the womb of a virgin. 'Easa Maseeha' is my well known name". *(Bhavashya purana- Prathisarga parva, IIIrd part- 2nd chapter- 23rd verse.)* Subsequent to this introduction, that male started explaining to the King what 'Mlechadharma', is.

Of late the word 'Mlecha' denotes something 'bad'. This mean and degrading estimation has arrived only because that the referred ones ate the flesh of the living beings. It probably refers to the early misunderstanding of Christian ritual of Lord's Table as cannibalic.

The story continues even upto the period of Queen Victoria mentioning her by name and the Industrial developments in Calcutta. It stops there.


विद्धि कुमारीगर्भसंभवम् ॥ २३ ॥ म्लेच्छधर्मस्य वक्तारं सत्यव्रतपरायणम् ॥ इति श्रुत्वा नृपः प्राह धर्मः को भवतो मतः ॥ २४ ॥ श्रुत्वो
वाच महाराज प्राप्ते सत्यस्य संक्षये ॥ निर्मर्यादे म्लेच्छदेशे मसीहोऽहं समागतः ॥ २५ ॥ ईशामसी च दस्यूनां प्रादुर्भूता भयंकरी ॥ तामहं
म्लेच्छतः प्राप्य मसीहत्वमुपागतः ॥ २६ ॥ म्लेच्छेषु स्थापितो धर्मो मया तच्छृणु भूपते ॥ मानसं निर्मलं कृत्वा मलं देहे शुभाशुभम् ॥२७॥
नैगमं जपमास्थाय जपेत निर्मलं परम् ॥ न्यायेन सत्यवचसा मनसैक्येन मानवः ॥ २८ ॥ ध्यानेन पूजयेदीशं सूर्यमंडलसंस्थितम् ॥
अचलोऽयं प्रभुः साक्षात्तथा सूर्योऽचलः सदा ॥ २९ ॥ तत्त्वानां चलभूतानां कर्षणः स समंततः ॥ इति कृत्येन भूपाल मसीहा विलयं
गता ॥ ३० ॥ ईशमूर्तिर्हृदि प्राप्ता नित्यशुद्धा शिवंकरी ॥ ईशामसीह इति च मम नाम प्रतिष्ठितम् ॥ ३१ ॥ इति श्रुत्वा स भूपालो
नत्वा तं म्लेच्छपूजकम् ॥ स्थापयामास तं तत्र म्लेच्छस्थाने हि दारुणे ॥ ३२ ॥ स्वराज्यं प्राप्तवान्राजा हयमेधमचीकरत् ॥ राज्यं
कृत्वा स षष्ट्यब्दं स्वर्गलोकमुपाययौ ॥ ३३ ॥ स्वर्गते नृपतौ तस्मिन्यथा चासीत्तथा शृणु ॥ ३४ ॥ इति श्रीभविष्ये महापुराणे प्रति
सर्गपर्वणि चतुर्युगखण्डापरपर्याये कलियुगीयेतिहाससमुच्चये शालिवाहनकाले द्वितीयोऽध्यायः ॥ २ ॥ ७ ॥ ॥ श्रीसूत उवाच ॥ ॥ शालिवा
हनवंशे च राजानो दश चाभवन् ॥ राज्यं पंचशताब्दं च कृत्वा लोकान्तरं ययुः ॥ १ ॥ मर्य्यादा क्रमतो लीना जाता भूमंडले तदा ॥ भूपति
र्दशमो यो वै भोजराज इति स्मृतः ॥ दृष्ट्वा प्रक्षीणमर्य्यादां बली दिग्विजयं ययौ ॥ २ ॥ सेनया दशसाहस्र्या कालिदासेन संयुतः ॥ तथान्यै
र्ब्राह्मणैः सार्द्धं सिंधुपारमुपाययौ ॥ ३ ॥ जित्वा गांधारजान्म्लेच्छान्काश्मीरान्नारवाञ्छठान् ॥ तेषां प्राप्य महाकोशं दंडयोग्यानकारयत् ॥४॥
एतस्मिन्नन्तरे म्लेच्छ आचार्य्येण समन्वितः ॥ महामद इति ख्यातः शिष्यशाखासमन्वितः ॥ ५ ॥ नृपश्चैव महादेवं मरुस्थलनिवासिनम् ॥

Having gone through it we can see that this purana was written over a period after the coming of the Muslim invaders and even to the coming of the British. Strangely, there is no reference to the freedom of India or even of such great persons as Mahatma Gandhi, Netaji Subhas, Rama Krishna, Satya Sai Baba, and other modern avatars of god themselves. It is anyones guess what type of a futuristic prophecy it is for an Indian history without any inkling about the freedom movement nor the Republic of India. Evidently Bhavishya Purana was simply is a retelling of past history. The attempt to make the names culturally relevant without marring the original name is striking. Evidently, the writers were good artists. This intense imagination and artistry is seen in the iconography where the artists were able to concretize even an abstract concept. These are essential characteristics of Indian Religion. Bhavishya Purana itself do not claim to be a prophecy and is written in past tense all through its narrative.

It is certain therefore that India was very well aware of the Semitic religions, the Old Testament and knew Jesus as Esa Massih long before the coming of the missionaries. They knew the Old Testament and the New Testament stories far more in detail than even the CMS Missionaries, long before their arrival. The clear indication is that almost all South India (the Dravidian region) were predominantly Christian.

Chapter Eight

THOMAS CHURCHES OF INNER INDIA

Both the Acta Thomae, and the local Malankara traditions agree on the date and details of the Arrival and the Ministry of St. Thomas. Acta Thomae was written in 220 AD by a Gnostic writer. The details indicate that Thomas did establish Christian Churches all along his route – these came to be known as Indian Catholic Church which when translated becomes Hindu Sanadhana Dharma. Early documents indicate that there were severe persecutions to this church as they were being taken over by the Gnostics of Persia (of Aryan Origin). However, these centers became centers for theological studies out of which grew the Hindu Revival Philosophies – Advaita of Sankara, Visishta Advaita of Ramanuja, Davaita of Madhva, DvaitaAdvaita of Nimbarka, Shudda Advaita of Vallabha, AcintyaBhedabheda of Caitanya, Baladeva of Gaudiya Vaishanva siddhanta and many others. It is surprising that centers of these eminent schools all fall along the route that Thomas took.

There are twelve Jyotir Lingas where the glorious form of the formless Siva is situated in India. There is a high density of these worship centers around the area of Takshasila, where

Thomas stayed in the court of King Gondaphorus for a long time. All others fall along the route taken by Thomas.

The worship of Jesus is surprisingly still embedded in the present day Hindu Temple worship, hidden in the namaavali indicating their original Christian root.

Impact of the Ministry of St. Thomas and Formation of Indian Catholic Church (Hindu Sanadhana Dharma)

Hinduism as we know today is the product of syncretic combination of various Philosophical and religious thoughts of the day. The major formative force was indeed Christianity.

It is evident that the early Vedic religion underwent a drastic change during the period following the 2^{nd} c, which culminated, into the various vedantic teachings, which we know today as theistic Hinduism. Hence, the changes must be traced through the history of inter-cultural process.

The major political influence of the period was the invasions of Greek. Alexander the great invaded India. The invasion did succeed to a certain extent. A Seleucidan kingdom was established in a part of India that was conquered. Subsequently, several Greek kingdoms came into existence in the Punjab, Multan, and Afghan regions. One of the most famous Greek kings was Menander. Menander is known to be a scholar in Buddhism. Greek and Indian art fused and gave rise to a new art form called Gandara. It was the Greeks (philosophical form by Plato and the Pythagoreans) who first introduced the idea of reincarnation to India. It does not appear in the earliest Hindu scriptures (the Rig Veda) but was developed at a later period in the Upanishads under the Greek influence. Solar Astrology was also developed under the influence of Yavana Samskara

Among the Indo-Parthian Empire was the Kingdom of Gondophorus in

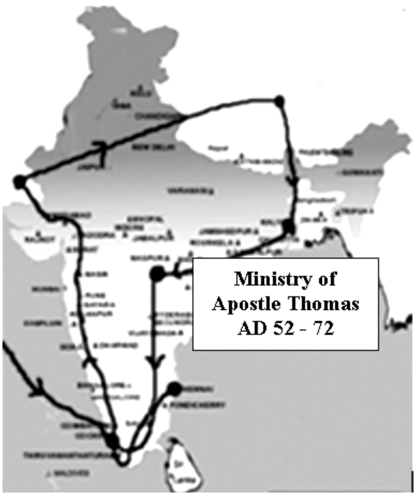
Taxila, which played an important part in shaping the religious history of India. It was Gondophorus who summoned St.Thomas into India through his Merchant Ambassador Habban (Probably from Andhra Pradesh area – of Pandya Kingdom) who arrived in the Malabar Coast in AD 52. This story of St.Thomas is given in the book "Acta Thomae" – the Acts of Thomas. This document is preserved to us with some variations both in Greek and in Syriac. It is unmistakably a Gnostic writing, the significance of which will be apparent as we reach the end of the study. It was most probably written by Bardesanes the Syrian Gnostic or, more correctly, a Syrian poet, astrologist, and philosopher, (154-222AD) of Edessa. He became a Christian at the age of 25, later left the church, and became a Gnostic. In this book, Bardenasenes portrays Thomas as a Gnostic. The story uses the mythical embellishments typical of Hinduism and Gnosticism. The book was written around 220 AD. The historical kernel of the story was corroborated when a large amount of coins depicting the Indo-Parthian King Gondaphoras whose brother's name was indeed Gad turned up. It clearly states, "Maharaja-rajarajasamahata-dramia-devavrata Gundapharasa." The Takth-I-Bahi stone which turned up in Peshawar establishes the period Gondaphoras in the same time as that of the Apostle Thomas' Period - around 40 - 60 AD.

There are other historical evidences apart from the oral and literary traditions of Kerala that corroborates the arrival of Thomas in India written by several early church fathers in the sub-Apostolic Period. Doctrine of the Apostles written in Edesa AD 250, Ephraim (AD 363-373), St. Gregory of Nazianzea (AD 329-390), St. Ambrose of Milan (AD 333-397), St.Jerome (AD 342-420), St.Gaudentius of Brescia (---- AD 410), St. Paulinus of Nola (AD 353-431) and a dozen other early church fathers attest to Thomas being the Apostle to India.

St. Thomas' route of evangelization can be traced from the Acts of Thomas. The map gives the approximate route. The route into Taxila is not certain. But Acta Thoma makes the later missionary journey almost precise. This route is also confirmed by the tradition of the Malankara Nazranies of Kerala, which are crystallized in the festival songs called

"Mappila Pattu" and other story telling arts like "Villadichan Pattu", "Margam Kali", "Ramban Paattu", etc.

Acta Thomae describes a highly successful evangelization tour for Thomas, which culminated in his martyrdom in Mylapore. Though Christian Church inheriting the St.Thomas tradition is today concentrated only in Kerala, there are ample evidence to show that powerful Christian Churches existed all over India. What happened to these churches? How did it disappear? What was its influence on the religions of India?



If Thomas was successful in Malankara (Kerala), he must have been successful in other parts of India as well. Just like other Churches in the rest of the world, St.Thomas formed the Indian Catholic Church, which when translated will be Hindu Sanadhana Dharma. However, theological development of these churches took a different turn because of the influence of Persian Gnosticism, which changed the basic doctrines into philosophical systems, with elaborate mythologies and dropped the historical Jesus of Nazareth – Isa.

Revival Attempts

We now look at the locations of the various schools of theologies to demonstrate that they fall exactly over the route of Thomas. We will look at the doctrines of major schools of theology in detail in a separate chapter.

The culmination of Upanishadic teachings actually came in by the 7th to 10th C AD when these were really crystallized.

Though each of the schools of Vedanta claim heritage from Godhead himself and claims its parampara through rshi tradition to manava parampara, the real exposition are found only in the Acharyas who lived in the period later than 7th c AD. Here are the founders of the Theistic schools of Vedanta and their approximate times. Detailed studies of the major Philosophies are given in the coming chapter.

Sankara 788 –820 Advaita – Monism (Born in Kaladi, Kerala

Ramanuja 1017-1137 Visistadvaita the Modified Non-dualist school. (Ramanuja (also known as Ilaya Perumal)

Madhva (Ananda Tirtha) 1197-1273 Dvaita the Dualist school.

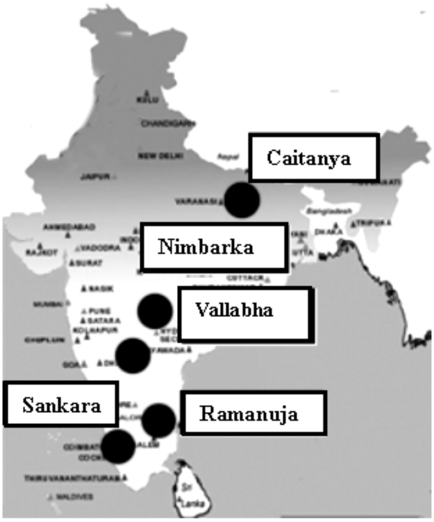
Nimbarka late 13th centuary - *dvaitAdaita* school of thinking; dvaita is duality and *advaita* is non-duality.

Vallabha 1478-1530 Shudda Advaita- the Pure Advaita school

Caitanya 1485-1533 : AcintyaBhedabheda - Incomprehensible Distinction-Non-distinctionism.

Sri Baladeva Vidyabhusana - 18th centuary Gaudiya Vaishanva siddhanta.

Here is the Geographical settings of these teachers.



It will probably come as a surprise that the two maps overlap exactly on each other.

Surprising still are the positions of the Twelve Jyotirlingas (Glorious Forms of the Formless) representing the major Shivalayas:

1. Somnath (Gujarath)
2. MallikArjunam (Sri shailam - Andhra PradhEsh)
3. MahAkAlEshwar (Ujjain, Madhuya Pradhesh)
4. OmkArEshwar (Near Ujjain, Indore - Madhya Pradhesh)
5. VaidhyanAth (Maharashtra)
6. BhImashankar (Maharashtra)
7.. RAmEshwar (Tamil Nadu)
8. NAgEshwar (Maharashtra)
9. VishwanAth (VArANasi - Uththar pradhEsh)
10. ThrayambakEshwar (Maharashtra)
11. kEdhArEshwar (HimAlayas- U.P.)
12. GrushnEshwar (Maharashtra)

Not only that the path of Thomas Ministry fall over the places, there is a higher density of Sivalayaas close to the Takshasila (the capital of Indo-Parthian Kingdom of Gondaphores) where his ministry stayed longer and started. Notice that Kerala do not have a Jyotirlanga for reasons we will see later.



The only plausible explanation is that Vedic religion was transformed into Hinduism as we have come to know of – a totally new religion - by the ministry of St.Thomas. In fact, the current form of religion came about due to interaction of Vedic religion with three religio-philosophical systems – Greek, Persian and Christian. The major formative force was Thomas Christianity, at least during the first two centuries. We have very little history of the growth and decay of these religious thoughts in documentation. However, we know that there was a powerful Christian presence in the Cauvery Area as Indian Catholic Church apart from the Christian Church in Malankara (Malabar). They were indeed in close contact and collaboration as part of the wider Indian Catholic Church. Chola, Chera and Pandya Kingdoms were always in close contact culturally and economically. As the Christian faith became powerful, there had been local reaction from the religions and other heretic movements that were present.

Natural course of events produced various syncretic forms along with direct persecution. We know that there ensued a persecution to these Christian communities in the Andhra and Tamil areas, that they were forced to migrate to Quilon and Thiruvanthapuram in Kerala. We also know that they were persued by the then leaders of 'Hinduism'. Documentations indicate that "a certain sorcerer Manicavachagar" actually came down to Quilon and reconverted 70 families back to Hindu fold. Who actually is this Manicavacagar cannot be positively identified. It is normally assumed that this was the famous Gnostic Persian Prince Manicaen. It could very well have been a Hindu Theosophist of the period. It would be worthwhile to remember that a Gnostic controversy was at its climax in the Eastern Churches at that time. Gnostic and Greek influence syncretized with the Christian doctrines, which actually produced the present day Hinduism. We can see exactly the same history being repeated in the reconversion of tribal Christians.

An impassionate analysis will reveal the underlying syncretic layers.

Thus Apium Forum remarks "When we study the development of religion and worship in India, before and after Christ, we can see that Christ and Christianity totally transformed religion and worship in India from the first century AD. Saivism first developed as a monotheistic doctrine and Siva was first called Isa, which is the name for Jesus in the North. The avatar concept (God coming into the world in the form of a man) in Vaishnavism is the influence of Christianity.

Hindus in India consider Christianity as a foreign religion. However, they do not realize how much early Indian Christianity has developed and molded their own religion, and, the revealed truths in their own faith point to Jesus Christ. I pray that we the Christians in India would take time to understand where the heart of every Hindu is, and, help guide them to The Truth in Christ Jesus by gently removing the barriers and obstacles without "

Dr. D Devakala and Dr. Alexander Harris has shown this development in a time line which I have adopted. On this we can add the history of St.Thomas and the picture will be clear. This is shown in the appedix.

http://www.geocities.com/Athens/Parthenon/2104/index.html

Evidently the Hinduism as we know of today was the product of various religious and philosophical thoughts of the late Christian Era. Among these were the Bhakthi marga and the centrality of the Ultimate Incarnation in the person of Isa (Yesu) as preached by the Christians. In the process, Christians were persecuted and forcefully converted and most churches in the interior syncretized and became part of Sivite and Vaishnavite traditions. But Malankara Church survived the onslaught essentially because of their contact with the rest of the Christian world particularly of the Eastern churches of Persia. Most of all Malankara had the help of the Syrian translation of the Bible, which was earnestly taught, in the Churches. So Malankara churches survived the Gnostic and syncretic forces to this day.

Strangely enough, the vestiges of Christian faith and worship of Jesus can be still found embedded in the Temple worship. Among these is one sloka of worship, which is repeated in every temple during worship which cannot but be pointing to Jesus.

This sloka is as follows.

Om Sri Brahmaputra, Namaha
O God, Son of God, We worship you.

Om Sri Umathaya, Namaha
O God, the Holy Spirit, We worship you.

Om Sri Kannisuthaya, Namaha
O God, born of a virgin, We worship you.

Om Sri Vrishtaya, Namaha
O God, who is circumcised, We worship you.

Om Sri Panchakaya, Namaha
O God, who has five wounds, We worship you.

Om Shri Vritchsula Arul Daya, Namaha
O God, who was crucified to provide mercy, We worship you.

Om Sri Mritumjaya, Namaha
Oh God , who overcame death, We worship you.

Om Sri Dakshinamurthy, Namaha
O God, who sits on the right hand, We worship you.

Again:
The later Rig Veda written soon after the 2nd C AD gives this statement, which is practically a verbatim translation of John 1:1

☺

Pajapathy Vai idam agre aseet In the beginning was Prajapathi, the God Tasyam vag dvitiya aseet With whom was the Word Vag vai Parama Brahma And the Word was verily the Supreme God

Shri Ramana Maharshi says:

'Surrender to Him and abide by His will whether he appears or vanishes; await His pleasure. If you ask Him to do as YOU please, it is not surrender but command to Him. You can not have Him obey you and yet think you have surrendered. He knows what is best and when to do it. Leave everything entirely to Him. His is the burden; you have no longer any cares. All your cares are His. Such is surrender. This is BHAKTI. Or, enquire to whom these questions arise. Dive deep in the Heart and remain as the Self. One of these two ways is open to the aspirant.

Chapter Nine

OM

WHAT DOES IT MEAN? WHERE DOES IT COME FROM?

The centre of Hindu Philosophical Thought had always been the divine sound Om and the sacred symbol Om. However to the surprise of historians, Om is never mentioned in any documents directly or indirectly before the ministry of St. Thomas. On the other hand this symbol is encripted at the entrance of every ancient Christian Church in Malankara. Om is essentially a Christian concept introduced by St.Thomas. The Logos theology of John, Creation as the Word in action, Jesus as the Word incarnate and the idea of Trinity in Om are typically Christian and alien to the Vedic Religion.



The sacred syllable Om, which forms a central core of modern Hinduism turns out to be more enigmatic as one studies its origin. In spite of all the claims of its prehistoric origin and Vedic origin, Om cannot be found in any document or archeological object, which antedates the Christian era.

Om is not mentioned in the ancient *Rig-Veda.* The only possible indirect reference is in hymns 1.164.39 which speaks of the syllable (*akshara*) that exists in the divine and is in no way definitive or even indicative**.**



"What," asks the composer of this hymn, "can one who does not know this do with the chant?" He adds, "Only those who know it sit together here." That is, only initiates gather to delight in the mystery of the sacred syllable and the company of the deities.

Since the syllable and the mantra are so important, the fact that Vedic religion did not mention about it anywhere is significant. The earliest direct reference to Om is found in the opening hymn of the *Shukla-Yajur-Veda* (1.1), the "white" recension of the Vedic hymnody dealing strictly with the performance of the sacrifices (*yajus*). But historians consider this as a later addition. The *Taittirîya-Samhitâ* (5.2.8), which is appended to the *Yajur-Veda*, cryptically speaks of the "divine sign" (*deva-lakshana*) that is written threefold (*try-alikhita*).

All direct reference to Om appears only in the Upanishads that were written later than AD 150. The threefold constituents of *Om – A U M* - are referred to, in the *Prashna-Upanishad* (V.5). The symbolic elaboration of this is found in the *Mândûkya-Upanishad.*

Even the early *Upanishads* written in Sanskrit, refer to it only indirectly as the *udgîtha* (“up sound”) and the *pranava* (“pronouncing”). In the *Yoga-Sûtra* (1.27), it is called the Word (*vâcaka*) of the Lord (*îshvara*). Patanjali further states (in 1.28) that in order to realize the mystery of the Lord, the *om* sound should be recited *and* contemplated. In the earliest *Upanishads*, (*Brihad-Âranyaka, Chândogya,* and *Taittirîya)*, *aum* is mentioned many times both as *aum* and *om-kâra*

Thus apparently the symbol and mantra Om emerged in Indian scene soon after the mission of St.Thomas the Apostle and seen only after that time. Surprisingly, all early churches in the Malankara had used this as the Christian symbol; and they appear at the entrance of the seven original churches. Even when these churches were remodeled and reconstructed, the ‘aum’ was retained. It was clearly part of the Malankara Christian tradition from the first century. They however associate it with the Christian Trinity and to Christ – the word who became flesh - which we will discuss later. An objective conclusion would be that Aum was indeed the original Christian concept as introduced by Thomas

The Meaning of Om.

ॐ Om as Amen

A century ago, the German scholar **Max Müller**, (M. Müller, Three Lectures on the Vedânta Philosophy, London: Longmans, Green, and Co., 1894) who introduced the Indian Scriptures to the west, had the idea that *om* might be a contraction of the word *avam*, “a prehistoric pronominal stem, pointing to distant objects, while *ayam* pointed to nearer objects. *Avam* may have become the affirmative particle *om,* just as the French *oui* arose from *hoc illud*.” This follows the common everyday use of a syllable produced by the “up sound” or exhalation producing Om to mean, “Yes, I agree” with the same meaning as “Amen”. *Chândogya Upanishad* clearly spells out the equation between the words *udgîtha* and *pranava*. The first record of this usage is in the *Brihad-Âranyaka-Upanishad* (3.9.1) itself, where *om* is employed seven

times in this manner. Indeed, the *Chândogya-Upanishad* (1.1.8) clearly states, "That syllable is a syllable of assent, for whenever we assent to anything we say *aum* [= *om*]." "If, then, *om* meant originally *that* and *yes,* we can understand that, like *Amen*, it may have assumed a more general meaning, something like *tat sat*, and that it may have been used as representing all that human language can express." (Max Muller).

ॐ Attempt to find Vedic Connection: Om from Soma

Swami Sankarananda, (Swami Sankarananda, The Rigvedic Culture of the Pre-Historic Indus, Calcutta: Ramakrishna Vedanta Math, 1942), proposes that om is derived from the Vedic word soma. Through the influence of the Persians, who did not pronounce the letter s, the word soma was changed to homa and subsequently was shortened to om. This is only a conjecture to find a meaning in connection with Vedic religion. Earlier Sankara also hung on to this relation. Swami considers sacred syllable om as a symbol of Sun, since Aitareya-Brâhmana (5.32)says: "That which glows is om." Evidently, it is a weak argument.

ॐ Om as the Word of God



However, the historic development of the meaning goes far beyond the Vedic gods and common Amen to identify Om with the *shabda-brahman.* In Om, the unknowable indescribable God expresses himself in creation through the Word. The cosmos was created by the Word.

"And God said ,…..and it was so" This is expressed so well in the above symbolic representation of *Chândogya-Upanishad* (2.23.3), calls this creation as extension of God, since there is nothing except God, even the creation is his expression and the immanence of God. The *Chândogya-Upanishad* (1.9.4) also quotes Atidhanvan Shaunaka, as saying, "So long as your descendants will know this *udgîtha*, their life in this world will be the highest and best."

Mândûkya-Upanishad explained the three constituent parts (*mâtrâ*) of the syllable—namely *A U M*—as past, present, and future; as the states of waking, dreaming, and deep sleep. The fourth part the silence that follows is the inexpressible *Brahman*.

Atharva-Shikhâ-Upanishad expounds the syllables and associate them for easy memorization and interpretation. These are only to be considered as mnemographic techniques for teaching to those who sit beside. (Upanishad)

ॐ The Word became Flesh



The Christian interpretation of Aum had always been based on John 1:1. "In the beginning was the Aum. This Aum was with God. This Aum was indeed God."

It also introduces the fullness or the substance of God as represented by the silence that follows or the totality of the syllable. Word was the first expression of God through which the whole cosmos – living and the nonliving – visible and the invisible – were created. If one looks even

deeper, the whole of Kabballa and the threefold tree reaching into the unknown darkness encased in the ineffable name of YHVH can be seen. It goes far deeper than the simple logos of the Greek. While the Hindu trinity with its intricate mythologies is based on the dialectics of good and evil and their interaction, (A feature borrowed from the Gnosticism after the coming of Mani) Christian trinity is based on Love. Manicheans were declared heretics by the early churches everywhere in the world on this basic conflict. Surprisingly this is reflected in the Saivism in its pure form and is maintained by the pure Saivites of the south, which is finding a resurgence. With it comes the demise of the myths where the gods fight with each other will have to be discarded along with all the heresies that came into the church later through the influence of Manichaenism.

This is recited in India thus:

"Before time began there was no heaven, no earth and no space between. A vast dark ocean washed upon the shores of nothingness and licked the edges of night. A giant cobra floated on the waters. Asleep within its endless coils lay the Lord Vishnu. He was watched over by the mighty serpent. Everything was so peaceful and silent that Vishnu slept undisturbed by dreams or motion.

From the depths a humming sound began to tremble, Om. It grew and spread, filling the emptiness and throbbing with energy. The night had ended. Vishnu awoke. As the dawn began to break, from Vishnu's navel grew a magnificent lotus flower. In the middle of the blossom sat Vishnu's servant, Brahma. He awaited the Lord's command.

Vishnu spoke to his servant: 'It is time to begin.' Brahma bowed. Vishnu commanded: 'Create the world.'

A wind swept up the waters. Vishnu and the serpent vanished. Brahma remained in the lotus flower, floating and tossing on the sea. He lifted up his arms and calmed the wind and the ocean. Then Brahma split the lotus flower into three. He stretched one part into the heavens. He made

another part into the earth. With the third part of the flower, he created the skies.

The earth was bare. Brahma set to work. He created grass, flowers, trees and plants of all kinds. To these he gave feeling. Next, he created the animals and the insects to live on the land. He made birds to fly in the air and many fish to swim in the sea. To all these creatures, he gave the senses of touch and smell. He gave them power to see, hear and move."



Chapter Ten

ICONS, IMAGES AND IDOLS

Introduction of idols into the Indian scene is not surprising as similar introduction of idols came into the rest of the Catholic Churches as well. The theology of idols is same as the theology of icons. Only the nomenclatures are different. Both arose out of the necessity of translating concepts into visible symbolism. The symbols become idols only when symbols are confused with the realities they represent. In this chapter I quote the theological justification of idols or icons from both the Catholic Churches and Hindu Sanadhana Dharma.

Roman Catholic Church along with all other Catholic Churches have gone into idolatory. Protestant Churches have been a reaction to this. However in principle they have simply replaced visible and tangible symbols with more volatile and intangible symbols.

From the lofty ideals of the Word, how did India became idolatrous?

Early Vedanta teachings do not envisage idol worship or worship of lower gods.

In the beginning God was there and he was a spirit. (Iathereya Upanishad:1/1/1)

The one that does not obey to words and the one that makes the words to work and that is Brahma. Anything other than this is not Brahma. (Kena Upanishad:1/5)

He that cannot be seen and he that is glorious and great, he that is not known by anybody ever, is that God, for whom you must not make any idols. He is Hiranyagarban, and he is glory. He that is without beginning and end, let him save and protect us. We must worship him only. (Yajur Veda:32/3)

When those who offer sacrifices sees him in the fire, and when the sages see him in their hearts, and when others see him everywhere, those who are ignorant and low in knowledge see him in idols and search god in idols and worship the idols. (Uthara geetha and Agni purana)

"Na pratheeke nahisa"
There is no spirit in the idols. (Brahma suthram:4/1:4)

You should worship the god that is spirit only thru your minds. Those who worship him through idols and other means will eventually get to death. (Brah: Upanishishad: 4/4/19)

"Those who do only deeds and wait for their moksha are living in utter darkness. Even after abandoning their good deeds, those who worship different kind of goddesses and gods without worshipping the God who is only a spirit will go to greater damnation than everybody else." (Isha Upanishad:1/9)

The purushan that you see in your eyes is that spirit. (Chandakya Upanishad:8/7/4)

They are going away without knowing and understanding the the God, who is a spirit. Those who worship the images as the spirit or god blindly will enventually be damned, even if they are men or asuras or (angels or

men), because they do not realize the truth. (Chanda:Upanishad:8/8/4)

Those who worship many goddesses without worshipping the God who is a Spirit, do not know the truth. And they are like animals among those who know the truth. (Satpatha Brahmana)
http://www.geocities.com/ejking2002/

"The Formless Supreme Spirit that pervades the universe can have no material representation, likeness or image." ***-- Yajur Veda 32:3.***

Hence

"They are enveloped in darkness, in other words, are steeped in ignorance and sunk in the greatest depths of misery who worship the uncreated, eternal prakrti -- the material cause of the world -- in place of the All-pervading God, but those who worship visible things born of prakriti, such as the earth, trees, bodies (human and the like) in place of God are enveloped in still greater darkness, in other words, they are extremely foolish, fall into an awful hell of pain and sorrow, and suffer terribly for a long time." ***-- Yajur Veda 40:9.***

However idol worship and worship of many lower gods are a part of Hinduism today. This must have developed out of the need for popular modes of communications. We all use symbols to express the inexpressible concepts. The symbols, models and artistic presentations improve impact and produces long-term memory of what is taught. Power Point presentations are the norm of today. Icons were produced for the same purpose.

Iconography is defined as (a) Pictorial illustration of a subject. (b) The collected representations illustrating a subject. (c) A set of specified or traditional symbolic forms associated with the subject or theme of a stylized work of art.

"The appearance of icons is justified in the essence of the following sentence: "In the Old Testament God was heard, in the New Testament he was seen." In other words, in the Old Testament the pre-image, the

archetype, is given whereas in the New Testament it is a requirement. …. Supplementing Dionysius Aeropagiticus (6th c.), Theodore of Studios (9th c.) wrote, "The shadow is not the same as the mass which casts it; ... the icon is a visualization ..." The icon is a theological mark and a mark of theology; its application is in its vocabulary. For the faithful it is a reverence, an observance of faith; for the eye it is visualization; for the reason it is a distinguishing mark; for the spiritual perception it is a pre-image. The pre-image is an archetype, the first depiction a prototype, the visualization is an icon - this is the axiom of Orthodoxy, the Eastern Christianity….

THEOLOGY - ART – TECHNIQUES
Aneta Serafimova
http://www.gov.mk/kultura/ologyart.htm




Iconography

"Icons are the traditional art form of the Early Church. During the early years of the Christian Church, a new art form was created to help reveal this new faith to the world. This art's chief goal was to express the view of the world held by the Church -- God's interaction with man, man's calling to be a new creation, ...the breath, and the look of holiness. An icon at its very root is a portrayal of Christ's image and imprint on the

world, thus helping us better understand who God is and what He is like. …. .” http://www.trinitystores.com/main.php4?iconography=*

But in most Eastern Churches it went much further than that to idolatory. Here is how the Eastern Churches presents this:



“In the fullness of time, God put on flesh; He made himself a man. Now, not only had we seen God in the flesh, but we had seen His face. Now there was a certain obligation to make an icon of God in the flesh as a means of education and veneration… The failure to depict Him in images suggested that He had not become man. One cannot separate God from Jesus Christ; **it is impossible to create an icon of Christ without, at the same time, making God present…**…It is not idolatry when reverencing the Saint, because the veneration is not to the human person, but to God who dwells in him, who sanctifies him. We venerate and worship the icon, but adoration belongs to God.

The Church has taught Her people that, in the icon of Christ, we also "see" God the Father. Christ is the very Image or Icon of the Father; so where One is present so is the Other.

The iconographer possesses an unbelievable gift from God**. He/She is able to bring the Saints, the angels, the Theotokos, and even Christ God Himself to earth.** They are present with us, in their icons. They are there in a very literal way; mystically, spiritually.”

The Icon: A Manifestation of Theology
http://www.traditionaliconography.com/icon.htm

Does this not sound more like the following quote from the Hinduwebsite?

"1.It is the easiest way to instill faith and devotion in man. As an abstract concept God may be appealing to the intellectual minds, but to the ordinary individual who is busy with his own household responsibilities and not well versed in the scriptural knowledge, scholarship or the path of knowledge may not be very appealing. On the contrary, an image can appeal to him instantly and draw him into religious life. The idol becomes to him all that God represents to others; the all compassionate giver of boons and blessings, who would pay attention to their woes and help them in times of distress.

2. It is a way of acknowledging the omniscience and omnipresence of God. If God is omnipresent, then every thing in the universe, including the idol one worships, is filled with His energy and presence. Every thing in the universe becomes equally sacred and worth worshipping. When we look at the photograph of a person, we almost feel as if we are looking at the person though we all know that it is just an image. If the photograph belongs to a great personality, some one like a national or religious leader, we treat it with the great respect as if we are treating the real person. It would hurt our sentiments greatly if some one shows disrespect to it openly in the public or in front of us. In idol worship, the approach of a devotee is much the same. He ascribes a particular form or image to his personal God and gives Him as much love and respect as he would give to God Himself.

3. In Hinduism, there is a religious sanction for such a practice …... Besides, idol worship gives immense freedom to an individual to worship God in his own way. This is in line with the true traditions of Hinduism, which gives unlimited choice to its followers to approach God in whatever they choose to worship Him.

4. The idols help the devotee to become deeply religious. A devout Hindu goes to a temple and worships his favorite deity to charge himself with religious currents and keep himself going for days together amidst busy worldly activity. It reinforces his faith in God and his confidence to face the difficulties in life. Once installed in

the house or in a puja mandir (place of worship in a house), the very house becomes a place of God's residence, a very sacred place, a temple by itself. The image that stands there reminds the devout members of the household to become constantly aware of the divine presence amidst them and of their religious duties and responsibilities. It inspires devout men to keep their houses pure and clean and not to indulge in sacrilegious acts.

5. Aid to concentration: More than any abstract concept, an image or a symbol (yantra) is the best aid to concentrate and control ones mind and attention. By keeping the mind concentrated on a particular image, the mind can be stabilized. Modern science is slowly unraveling the secrets of the mind and its capacity to manifest reality. It is now a widely accepted fact that mental images and forms one entertains in ones mind greatly shape ones life and destiny and that the mind (especially the subconscious part of it) has the capacity to realize whatever form or symbol it concentrates upon. The ancient Hindus were aware of the potentiality of the mind and therefore they did not object to the worship of idols. They knew that, it was one of the best ways to lead the other wise fickle human mind towards God.

6. In idol worship, the "true" worshipper becomes God! The statue stands symbolically for the whole process of creation. According to Hinduism, the worlds and beings came into existence when Purusha (Divine Will and consciousness) entered Prakriti (Nature, Energy or Matter).

The forms and ideas already exist in the consciousness of Hiranyagarbha (the world soul, the first creative golden germ) and He brings them to life by pouring into them His essence. The world (Viraj) was an idea until the life breath entered into it and brought it to life. The word "jagat" (the world) means that which is bright, awake or conscious. When an idol is worshipped with intense love and devotion, almost a similar process takes place in the mind of the worshipper. The statue is no doubt inert and inactive piece of matter at the physical level, but in his mind, the devotee can pour

his devotion and thought energies into it and bring it to life and derive inspiration and guidance from it. This is exactly what happens when someone worships a deity deeply and devotedly. The idol, which is physically inert and unmoving, becomes alive and active at least in his thoughts and dreams. In doing so the worshipper is but repeating the act of creation. With the help of his mental energies, he is trying to bring to life in his mind an image that is outwardly inactive. Thus, deep in his inner world, he becomes a creator, the very Hiranyagarbha, God Himself.

7. The statue reminds one of the ephemeral nature of our existence..

8. It is the best means of silent communication.

9. It is an acknowledgement of ones ignorance and helplessness. God is far and above, vastly unknown or known only through glimpses and symbols. The ordinary individual who is a slave to his senses and desires can never come face to face with Him. How can He be known by him who is beyond the senses, the mind, the words and even ones own intelligence (buddhi)? The ego can never understand Him. No amount of logic can help us to unravel His secrets. So the devotee creates an image of Him in his mental world and worships him expressing his gratitude and his deep devotion.

10. Worship of God is worship of Self the fact that worship of deity is also worship of the divinity that exists in oneself.

http://hinduwebsite.com/idols.htm

It is not difficult to see that the theology of iconography and the theology of idol worship are very much identical. If we see the development of idol worship in Indian Religions the parallel development is seen in all Eastern Churches and the Roman Churches.



Here is a sound advice from an anonymous person on the internet: "bit of advice to Hindus, if you do not want people to refer to you as idolators/idol worshipers, you should yourselves never refer to your religious images as "idols" and instead only use the words like statue, image, or icon."

Idolatory is not in making the idols, but in confusing the symbol with the reality. Since any symbol can be confused with the reality and the message it is supposed to convey, the chance of an icon becoming an idol is very great. We see this not only in Hinduism, but also in Christian Churches in Rome and the East as we just read. Only in India it has become a very intricate art both in expression and in representation and in due course the content of the message was totally lost.

The Second Council of Nicaea

The *Second Council of Nicaea* was the seventh ecumenical council. It met in Nicaea in 787 AD to restore the honoring of icons or holy images, which had been suppressed by imperial edict inside the Byzantine Empire during the reign of Leo III (717-741) and his son Constantine V (741-775).

Proofs were derived from Ex. 25:17 ; Num.7: 89; Heb. 9: 1 .; Ezek. 16., and Gen. 31. 34, and from a series of passages of the Church Fathers.

“The Seventh Ecumenical Council: Icons Vindicated

TO MAKE OUR CONFESSION SHORT, WE KEEP UNCHANGED ALL THE ECCLESIASTICAL TRADITIONS HANDED DOWN TO US, WHETHER IN WRITING OR VERBALLY, ONE OF WHICH IS THE MAKING OF PICTORIAL REPRESENTATIONS, AGREEABLE TO THE HISTORY OF THE PREACHING OF THE GOSPEL, A TRADITION USEFUL IN MANY RESPECTS, BUT ESPECIALLY IN THIS, THAT SO THE INCARNATION OF THE WORD OF GOD IS SHOWN FORTH AS REAL AND NOT MERELY PHANTASTIC, FOR THESE HAVE MUTUAL INDICATIONS AND WITHOUT DOUBT HAVE ALSO MUTUAL SIGNIFICATIONS.

We, therefore, following the royal pathway and the divinely inspired authority of our Holy Fathers and the traditions of the Catholic Church (for, as we all know, the Holy Spirit indwells her), define with all certitude and accuracy that just as the figure of the precious and life-giving Cross, so also the venerable and holy images, as well in painting and mosaic as of other fit materials, should be set forth in the holy churches of God, and on the sacred vessels and on the vestments and on hangings and in pictures both in houses and by the wayside, to wit, the figure of our Lord God and Saviour Jesus Christ, of our spotless Lady, the Mother of God, of the honourable Angels, of all Saints and of all pious people. For by so much more frequently as they are seen in artistic representation, by so much more readily are men lifted up to the memory of their prototypes, and to a longing after them; and to these should be given due salutation and honourable reverence (*aspasmon kai timhtikhn proskunh-sin*), not indeed that true worship of faith (*latreian*) which pertains alone to the divine nature; but to these, as to the figure of the precious and life-giving Cross and to the Book of the Gospels and to the other holy objects, incense and lights may be offered according to ancient pious custom. For the honour which is paid to the image passes on to that which the image represents, and he who reveres the image reveres in it the subject represented. For thus the teaching of our holy Fathers, that is the tradition of the Catholic Church, which from one end of the earth to the other hath received the Gospel, is strengthened. Thus we follow Paul, who spake in Christ, and the whole divine Apostolic company and the holy Fathers, holding fast the traditions which we have received. So we sing prophetically the triumphal hymns of the Church,

"Rejoice greatly, O daughter of Sion; Shout, O daughter of Jerusalem. Rejoice and be glad with all thy heart. The Lord hath taken away from thee the oppression of thy adversaries; thou art redeemed from the hand of thine enemies. The Lord is a King in the midst of thee; thou shalt not see evil any more, and peace be unto thee forever."

“Notice the connection between Christology and the use of icons in that first paragraph ("the incarnation of the Word of God is shown forth as real and not merely phantastic"). For the early fathers, and for all Orthodox believers to the present day, if we are going to take the Incarnation of the Lord Christ seriously then we had better not deny the making of such images. God in His pure essence is unseen, and so such images we do not make; but in these last days He has made Himself known through the Incarnation of the God-Man Jesus Christ, and so we may now make images with a clear conscience

Notice also the council's declaration that the honor paid to the image transfers to the prototype, i.e. the one represented in the image. Orthodox Christians do not believe that anything divine dwells *within* the image, but showing honor to those to whom it is due demands that honor be paid to those things by which they are represented.”.
http://www.wayneolson.com/weblog/archives/000426.html
See also http://www.newadvent.org/cathen/07664a.htm for the Roman Catholic apology for icon adoration.

Thus development of idol worship in Indian religion is not an isolated fact. It was common to all Catholic Churches of the world and grew out of the need for communicating with the masses.

The Ruler Cult and Hero Worship

The entry of the lower gods in the scene may be another factor. The ruler cult started as an expression of gratitude to benefactors and became an expression of homage and loyalty. Its socio-political importance was that it served to testify to loyalty and to satisfy the ambition of leading families. Nevertheless, material and political wellbeing could arouse genuine religious emotions. The subject of the ruler cult has special

importance for the study of early Christianity because it formed the focal point of the early church's conflict with paganism in Asia as well as in India. Thus every god was of Royal family. Intrigues of the royal family feuds formed the background for mythical stories.

Alexander the Great seems to have wished to be a god in his lifetime and the Hellenistic monarchies followed suit. They received what are called (isotheoi timai) honors equal to the gods: priests, sacrifices, and worship. Political tribes were named after them. Ttheir birthday and day of ascension were celebrated like religious holidays. The kings assumed titles associated with their godlike actions: ktistes (founder), euergetes (benefactor), soter (savior). As the Angels and Saints are venerated, local heroes came to be venerated.

They were real benefactors who helped in material realms They came to be deified and formed the pantheon of gods.. Iskander was the first Aryan monarch to be deified.
(Emperor Worship and Roman Religion ITTAI GRADEL, University of Aarhus, Denmark)
*See:*http://www.ualberta.ca/~csmackay/CLASS_378/Emperor.Worship.html and http://www.theologywebsite.com/history/rulercult.shtml

In a research study Dr.N. Gopala Pillai establishes that Skanda is simply the deified Alexander the Great and Skanda Purana is the mythologised history of his life and conquest.
(http://murugan.org/research/gopalapillai.htm - from the Proceedings of the All-India Oriental Conference Vol. IX (Trivandrum: Government Press, 1937), pp. 955-997}

The same argument will hold for Rama, Krishna, Pandavas, Kauravas and all others.

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Thomas Dydymus – Apostle to India

Chapter Eleven

SAIVA, VAISHNAVA AND CHRISTIAN TEACHINGS

This Chapter is a summary comparison of the doctrines of Christian and two basic Hindu Sects – Saivism and Vaishnavism. No in depth study is undertaken as it will go beyong the scope of this thesis. The intent is to show that the basic tenents of Christianity is embeded in the Hindu Sanadhana Dharma, The missing part is the Historical Jesus.

Savism and Vaishnavism are two aspects of the revealed God in Christ. Saivism speaks of the Suffering God who drinks the poison to save creation. Vaishnavism presents the Glorified God who is totally the other.

Anyone who reads through the vedas and Vedanta will be struck by the absolute discontinuity between the two. The very name Vedanta does not mean the crux and essence of Veda, but actually means end of the vedas. Vedanta actually destroyed all Vedic roots and came into existence out of a new and fundamentally different source of power - none other than the Christ as preached by Thomas the Apostle of India.

Siva is usually associated with Rudra of the Veda. According to Saiva Sittanta, Siva is a Supreme loving God who suffered to save the whole cosmos from death by drinking the poison himself. In the Vedas, Rudra is portrayed as one of the minor deities, and he is the god of storms. Similarly, Vaishnavite Vishnu has nothing to do with the Vedic Vishnu. In the Vedas, Vishnu is the sun god, a creature, whereas Vishnu is the Prime God in Vaishnavism with glory that surpasses a thousand suns.

"Saivism and Vaishnavism are the offshoots of Early Indian Christianity. Early Indian Christianity observed the elements of Dravidian worships that prevailed in the pre - Christian era, and developed as Saivism and Vaishnavism. Saivism and Vaishnavism developed as a Bhakti movement around 6th, 7th c. A.D. in South India and spread to the North. Since it is now totally camouflaged by the Brahman concept under the name of Hinduism, it is generally thought that the Vedas are the basis for the development of this Bhakti Movement. Generally Saivite Siva is identified with Vedic Rudra and Vaishnavite Vishnu is identified with Vedic Vishnu. An in-depth study of the Vedas will unveil the hidden truths. Saivism and Vaishnavism have nothing to do with the Vedic Rudra or Vishnu."

Thus *Dr. M. Deivanayagam* and *Dr. D. Devakala in The Revival Movement of Dravidian Religion* lists the follwing factors which **emerged independent of Vedic influence.**

1. The basic doctrines of Saivism and Vaishnavism do not depend on Aryanism or on the Vedas.
2. Development of these doctrines are not seen in the Vedas
3. Emergence of new Agamas are totally contrary to the Vedas
4. Emergence of temple worship is contrary to the Vedas.
5. Nayanmars and Alwars did not belong to the Vedic religion.
6. The doctrinal explanation of Sankara, Ramanuja and Madhva are contrary to the Vedas.
7. The names of Gods viz. Siva, Vishnu, Brahma, Sakthi ... who are contrary to the Vedic deities.
8. The worship of God in Triune form is not Vedic at all.

They conclude thus:

"When Christianity came to India, the New Testament was not compiled. Naturally this eventually led to the lack of connection with historical Jesus. Without a codified written testimony of eyewitnesses the basic teachings were to be somehow transmitted to the coming generations. This need of presenting Christianity at the grass root level in the later

period led to the development of myths. Since the doctrine of trinity, doctrine of avatar, and the doctrine of fulfillment of sacrifice have to be explained in the mythical aspect at the grass root level. Christ as represented in these myths is seen in the Indian religions in different languages in different terms. Though the terms are different and though what they denote may seem to be different they refer to the same God. All the Gods and Goddesses, are supposed to refer to one God as every Hindu will tell you. An unbiased examination of myths would unveil the hidden Christ"

http://www.geocities.com/Athens/Ithaca/1412/origin.html



Saiva Sidhanta
The basic creed of the Saiva Sidhantha is given by the Saiva Sidhantha Church as follows:

"A Creed of Saivite Hindus

1. We BELIEVE Lord Siva is God, whose Absolute Being, Parasiva, transcends time, form and space.
2. We BELIEVE Lord Siva is God, whose immanent nature of love, Parasakti, is the substratum, primal substance or pure consciousness flowing through all form as energy, existence, knowledge and bliss.
3. We BELIEVE Lord Siva is God, whose immanent nature is the Primal Soul, Supreme Mahadeva, Paramesvara, author of Vedas and Agamas, the creator, preserver and destroyer of all that exists.
4. We BELIEVE in the Mahadeva Lord Ganesa, son of Siva-Sakti, to whom we must first supplicate before beginning any worship or task

5. We BELIEVE in the Mahadeva Karttikeya, son of Siva-Sakti, whose well of grace dissolves the bondages of ignorance

6. We BELIEVE that each individual soul is created by Lord Siva and is identical to Him, and that this identity will be fully realized by all souls when the bondage of anava, karma and maya is removed by His grace.

7. We BELIEVE in three worlds of existence: the Bhuloka, where souls take on physical bodies; the Antarloka, where souls take on astral bodies; and the Sivaloka, where souls exist in their own self-effulgent form

8. We BELIEVE in the law of Karma — that one must reap the effects of all actions he has caused — and that each soul continues to reincarnate until all karmas are resolved and moksha, liberation, is attained.

9. We BELIEVE that the performance of charya, virtuous living, kriya, temple worship, and yoga, leading to Parasiva through grace of the living satguru, is absolutely necessary to bring forth jnana, wisdom

10. We BELIEVE that there is no intrinsic evil.

11. We BELIEVE that religion is the harmonious working together of the three worlds and that this harmony can be created through temple worship, wherein the beings of all three worlds can communicate.

12. We BELIEVE in the Panchakshara Mantra, the five sacred syllables "Namah Sivaya," as Saivism's foremost and essential mantra."

http://www.siddha.com.my/saivism.html

Compare this with the Nicean Creed of the Chrsitian Churches outside of India in which one of the Indian delegate also was present.

The Nicean Creed

“ We believe in one God, the Father All-sovereign, maker of heaven and earth, and of all things visible and invisible.

We believe in one Lord Jesus Christ, and the only-begotten Son of God, Begotten of the Father before all the ages, Light of Light, true God of true God, begotten not made, of one substance with the Father, through whom all things were made; who for us men and for our salvation came down from the heavens, and was made flesh of the Holy Spirit and the Virgin Mary, and became man, and was crucified for us under Pontius Pilate, and suffered and was buried, and rose again on the third day according to the Scriptures, and ascended into the heavens, and sits on the right hand of the Father, and comes again with glory to judge living and dead, of whose kingdom there shall be no end.

We believe in the Holy Spirit, the Lord and the Life-giver, that proceeds from the Father, who with the Father and Son is worshipped together and glorified together, who spoke through the prophets.

We believe in one holy catholic and apostolic church.
We acknowledge one baptism unto remission of sins.
We look for a resurrection of the dead, and the life of the age to come. “

What is expressed in both the creeds are identitical and we know that this was the faith that existed until the third and fourth centuaries in India when the idol worship became prevalent and the inner core of faith was lost to the general public.

“**Taproot of the Hindu religion:**

- Doctrine of Avatar - God becoming a man in order to redeem human beings. (Unborn Prime God was born in order to give us eternal pleasure)
- Trinity or Triune doctrine - God in triune stage - Appan, Ammai, Makan (Saivism); Siva, Vishnu, Brahma (Vaishnavism)
- Doctrine of fulfillment of sacrifice - The offering of sacrifice has ceased even though there is sacrificial altar in the temple. People do not offer sacrifice while they worship God.
- Doctrine of forgiveness of sin - There is forgiveness for the sins of human beings by the grace of God and this doctrine is totally controversial to *the saying that* ‘the actions of one person would definitely yield its fruits’.
- Doctrine of bhakthi - Appreciating the bhakthi which is in ones heart irrespective of one’s appearance, color, culture etc. (Kannappa Nayanar) “
  The Revival Movement of Dravidian Religion *Dr. M. Deivanayagam, Dr. D. Devakala*

Pillayar Concept

In the savite trinity consist of Appan, Amma and Makan. While the concept of Appan (Father), Amma (Sakthi – Holy spirit) are direct, the concept of Makan (Son) in the form of the Elephant is surprising. Pillaiyar is depicted as Gana Pathy which in itself simply means Lord or Saviour of People – Emmanuel. Yet the Elephant figure has come to dominate the religious ceremonies. Though it needs a stretch of imagination, this was a natural development of the concept of incarnation.

It is a sybolization the “The only begotten Son of God” as the following research indicates.

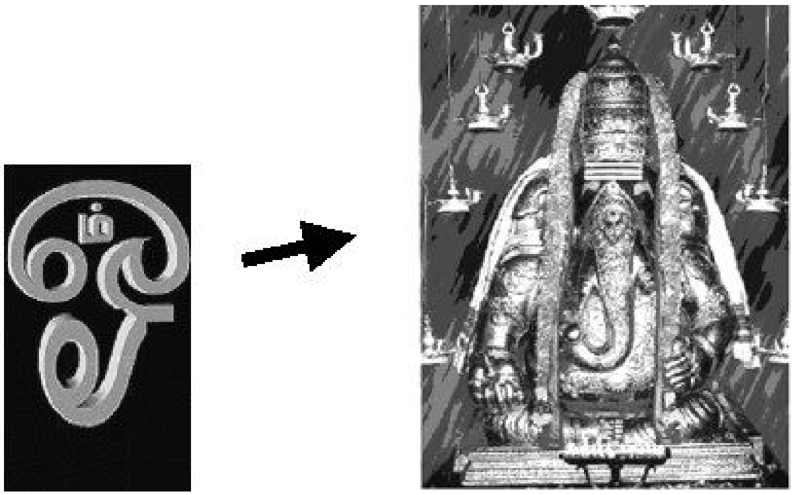
In “The Wonder that is Pillaiyarpatti” Sivashankar Chandrasekaran (http://www.angelfire.com/vt2/svtyouthgroup/articles/pillaiyarpatti%5B1%5D.html) describes this original concept thus:

Pillaiyarpatti is a small town twelve kilometers from Karaikudi, near Madurai, in the Sivagangi District of Tamil Nadu. The town is named after the Ganesa Temple that adorns it. Here, Lord Ganesa is known as Pillaiyar, Tamil for revered and noble son, and 'Karpaga Vinayakar', Lord who offers his blessings like the celestial tree Kalpaka whose specialty is ' you ask and it will be given'.

This temple is 1,600 years old. It contains fourteen stone inscriptions dated between 400 AD and 1238 AD that reveal that the place was known as 'Ekkattur', 'Thiruveengaikudi', 'Maruthankudi' and 'Raja Narayanapuram' before it became to be called Pillaiyarpatti. An inscription dated 1284 AD, on the right side wall of the Thiruveesar sanctum, suggests that the original name of the Ganesa was 'Desi Vinayaga Pillaiyar',

"Pillaiyarpatti Temple is a rock cut temple. The image of Karpaga Vinayakar and that of a Siva Linga were carved out of stone by a sculptor called 'Ekkattur Koon Peruparanan' who put his signature on a stone inscription found even today in the sanctum. He put his name in the ' Tamizhi language', which was in use between 2nd and 5th century AD. It can be concluded that the icon of Karpaga Vinayakar must have been carved around 4th century AD

Karpaga Vinayakar is one of the oldest Vinayakar images in the world for it has only two arms. The significance of the two arms is that the first god evolved by ancient man was in the shape of man. This male god created out of stone was called Yaksha and the female god was called Yakshi. Later on to show the superiority of god to man the head of the man was removed and in its place a head in the shape of OM was fixed. The OM head was similar to that of an elephant. There are only two images of Vinayakars with two arms in the world. One is at Pillaiyarpatti the other is in Afghanistan. The one at Afghanistan must have been made later, for it is in a standing posture and has a number of ornaments adorning it.



OM - Elephant Head with one Tusk on Lingam

This is an image of the rock cut Karpaka Vinayakar Shrine at **Pillayarpatti** near **Karaikkudi** at one of the oldest Cave Temples (Rock Cut) temples of Tamilnadu. Pillayarpatti is situated between Pudukkottai and Karaikkudi.

The one at Pillaiyarpatti is in a sitting posture mediating. He does not have Modakam (the most favourite sweet of Pillaiyar) but a Siva Linga in his palm. He mediates for the well-being of the people and so their prayers are answered immediately.

Both Arjuna and Krishna worshipped Him and obtained favors from Him. In the Ramayana too we come across several references to Him. Sage Valmiki depicted Ravana, the demon king and chief villain of the epic, as a great devotee and daily worshipper of Lord Shiva. It is believed that worship of His icons was widely prevalent as early as 2nd or 3rd Century B.C"

The concept of Son of God is clearly indicated in this icon represention where the word Om is superimposed on the Formless Form of Sivlinga

to represent the incarnate God who mediates between God and Man. God reaching down to man.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, But a **body** didst thou prepare **for me**;

In fact, the similarity goes much deeper as explained in detail by Dr. Devakala in Theological Foundation of Hindu Religion

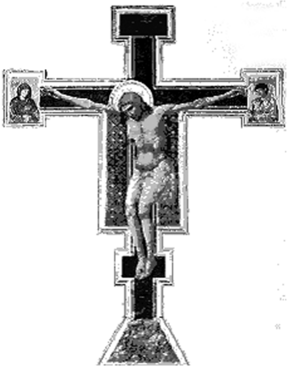
(http://www.geocities.com/Athens/Ithaca/1412/theology.html)

"Saivism and Saiva Sittantha

The devotional literature of the Bhakthi movement is known as 'Panniru Thirumurai' and the fourteen Sastras of the theological exposition are known as 'Saiva Sittanta Sastras'. Sivagnanapotham by Meykanta Tevar is regarded as the basic text of the Saiva Sittanta Sastras. The Saiva Sittanta Sastras are also known as the Meykanta Sastras.



Sivagnanapotham, the basic text of Saiva Sitthanta explains from the creation of man to salvation.





Neelakhanda – One who drank the poison of cosmos which otherwise would have killed all the living

To quote a few examples from the first book of Saiva Sittanta Thiruvunthiar:

(i) Sin

"Avan aval athu yenum avai moovinaimaimayin
Thotria thithiye odungi malaththulathaam
anthan aathi yenmanaar pulavar"

In the beginning god created man (avan), woman (aval) and the world (athu) in three different actions and they were holy. . But later they fell into sin (malam) which end the life of holiness and was the beginning of sin say the scholars. (Sivagnanapothan –1)

"Muththi mutharkodikkae mogk kodi padarnthu
aththi paluththathu yenru vunthee para
appalhan vunnaathaw vunthee para"

Among the creatures which were holy, on the first creeper, the creeper of sin crept over it and bore the fruit of evil. Speak this forth. Do not partake of that fruit. Speak this forth.

(ii) Avatar

'The hitherto unknown God came down as one of us and gave up Himself to save us from evil'.

(iii) Salvation through His sufferings

'He who has accomplished the works of salvation through His sufferings will not come again in His body, He has no birth or death again'.

(iv) Eternal life

'If you join Him who shared His home with the thieves you will attain the heavenly abode which is light'.

Songs from other literature are also quoted. In defining the Trinity as three persons in one God head:

(v) Trinity and Avatar

" The eternal God(Siva) and the Ornamented one (Vitnu).

And the eternal one on the Lotus (Brahma).
If examined are one and the same
But the ignored are confused".

In Saivism God is visualized in three forms as 'Aruvam' (God without form), 'Uruvam' (God with a form) and `Aruvuruvam' (God with semiform).

'The Triune Prime God'
sings Thirugnana sampanthar in Tevaram.

The author of Potripahrotai sings

"Iravaa Inpathu Yemai iruththa vendi piravaa muthalvan piranthaan."
(To give us eternal pleasure, the unborn prime God was born). He delivers us from our original sin (Sahasa malaa).

(vi) Sacrifice
The Godhead had lost all his glories and offered himself as a 'Sacrifice', so that mankind could be restored to a new life leaving the inherent qualities of leading a sinful life. In short, he gave himself as 'Sacrifice' for the remission of sins of the mankind. This is sung by Thirunavukkarasar in Tevaram as follows

'Aviyumaahi'
(He offered himself as sacrifice)

"Aviyaai aviyumaahi arukkamaai Perukkamaahi Paaviyar paavam theerkum paramanaai brahmanaahi"
(He being the sacrifice he offered himself as Sacrifice, decreased yet multiplied, he is the Transcending Brahman who washes away the sins of the sinners.)"

This similarity is not restricted to Saivite theology but extends to Vaishnavite theology as well. Dr. Devakala summarises this also:

Vaishnavism

“Doctrine of trinity, doctrine of avatar, and the doctrine of fulfillment of sacrifice are fundamental doctrinal aspects of Vaishnavism.

(i)Trinity
'Moovaraahiya Moorthiyai' (Triune God)
'Moovaraahiya Oruvanai' (Triune person)
'Udambu Uruvil Moonronroi'
(One in Trinity in the bodily appearence).

'Ullaththae Uraiyum maal'
(The one who resides in the heart)

(ii)Sacrifice
'Thaanae thanakkumavan than uruve evvuruvum thaanae Thava Vuruvum'
(He himself is his comparison,all images are his images, He himself is the image of sacrifice)
'Vanakkudai thava neri vali ninru'
(By following the adorable path of the one who sacrificed himself) Thavam means *'Thannuyir thaanara peruthal'* (offering once own self as sacrifice) says Thiruvalluvar which means sacrificing ones ownself.

(iii) Deliverer
There are references about Original Sin (Janma bhandham) and individual sin (Karma bhandham) in Bhagavad-Gita. And God delivers us from these
"I will deliver thee from all sins"
All documentary evidence thus suggest that both Saivism and Vaishnavism are the offshoots of Early Indian Christianity.





According to Shaiva Sidhantha the God is formless (arUpa) . But for the salvation of lives He took the form of *lingam* - meaning symbol (arUpa rUpa = formless form). *lingam* can be considered both as the form as well as the formless symbol. This murti is called sada shiva murti. This Sada Shiva murti, for the benefit of living beings, took many forms, which are called maheshwara murtis. Usually in the temples, Sadha Shiva murthi (Shiva *lingam*) will be in the Sanctum Sanctorum while the maheshwara murthis will be in the Praahaaram. (Outside the Sanctum Sanctorum)."
http://www.geocities.com/Athens/2583/maahesh.html

Dr. S.Radha Krishnan defines Bhakthi as the "conscience recognition of wholehearted response to the source of all goodness, the Divine. It is in this world, not vows, not pilgrimages, not yoga practices, not study of Scriptures, not sacrificial rites, not philosophical discourses; only devotion can give us freedom."

The basic philosophy of the Saiva saints is known as Saiva SitthAndham. It is believed that pasu , living things, can attain the realization of the Supreme ,pathi, by getting rid of pAsam ,attachment. In practice, this is accomplished by concentrating the mind on the Supreme through devotion and music.

The four components of the Bhakthi pathway are therefore the Absolute Being or the Divine, the paths to attain it, the devotion and finally the devotional experience. The Absolute Being or the Divine has been referred to as Vishnnu, by the Vaishnavaites and Sivan by the Saivaites.

All the Saiva saints stress the oneness of the Supreme. "For One who does not have any name or any form, why not we give thousand different names and hail His greatness."- Manikkavachakar Thiruthellam Thevaram poems

Even today, if you read the Saiva Sidhanta Church teachings, except for the names, you would not be able to distingusih it from Chrisian teachings in almost all areas.

“Today what is seen in Hinduism are the Six-fold religions based on Siva worship and are linked through the names of the family relationship of Siva. According to mythology, Siva has two sons through Sakthi and two sons through Vishnu and totally seven members are mentioned in the family of Siva. They are Siva, Sakthi, Kumarakkatavul, Pillaiyar, Vishnu, Brahma and Ayyappa. Amongst the seven, Brahma was cast away as a cheat and a liar, and according to tradition there should not be any temple or worship or religion in the name of Brahma. Discarding Brahma, there are six religions in the names of the rest, and thus the name Six-fold religion.

Siva's roots are from Isa, but today the religion is highly corrupted and syncretised. In the 8th c A.D, Adi Sankara amalgamated the Six-fold religions, Saivism, Vaishnavism, Saktham, Gaumaram, Ganapathyam and Sauram, by using monism and the caste system. His motive was to pave the way for the supremacy of the Aryan Purohitas under the guise of religion.

Since Adi Sankara's time, the people of India and the world have been deceived by the Aryan Purohitas that they are the forefathers of Hinduism. They portrayed Hinduism as being very ancient originating from the Vedas and the mother of all religions. The Vedas have absolutely nothing to do with today's Hinduism, the deities of the Vedas lost significance in the 1^{st} c AD when Christianity entered India. Over the years, history has been warped and evidences destroyed to hide these facts. However, in these last days God is exposing these lies and enabling His people to tear down all the false foundations.

In the West, the Church today is similarly being threatened by the New Age movement. Satan used Monism and Cycle of Birth to enslave the early Indian Church and these are the key deceptions of the New Age movement.

Most of the above is Extracted from '108 Questions to Sankara Mutt', by Dr. M. Deivanayagam, The Revival Movement of Dravidian Religion, Chennai, India.

Chapter Twelve

THE STONES CRY OUT

In this chapter we look at the archeological history of India through the ages. Cave arts indicate the coming of Aryans. Vedic religion was essentially ritualistic and was not based on temples. As such there are no temples in existence prior till the coming of St.Thomas. There are large number of Budhist and Jain Viharas and Art and Architecture, which include the famous Ajantha and Ellora caves. The ealiest "Hindu" Temple is found in Tigawa, near modern Jabalpur. This has all the main characteristics of early Hindu temples – which correspond exactly with the Christian Churches. This is dated in the Gupta Period (AD 350-650). Thus, we have no evidence of the existence of the "Hindu" temples before that period. All Art, Idols, myths and puranas were developped later than 300 AD.

There is surprising identity of architectural form and structure between the Christian Churches and Hindu Temples all through India until the European influence.

Ultimately, all claims of antiquity must be decided by evidences. One of the prime evidence evidently should come from Archealogy and Art.

The oldest archealogical cave ever discovered and recorded in India is Prehistoric Rock Art at Bhimbetka



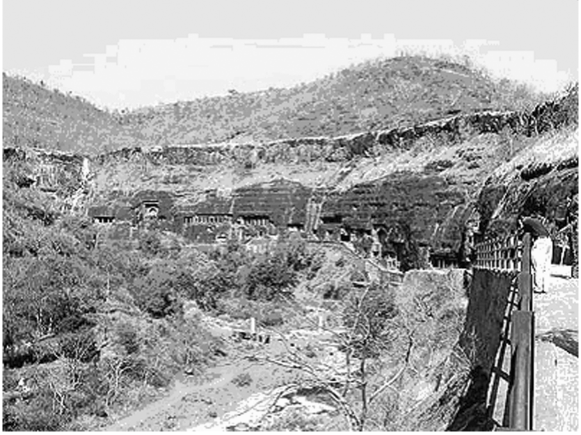


The "caves" are actually, deep overhangs in Bhimbetka, near Bhopal in Madhya Pradesh. These caves are decorated with art in the usual neolithinc art form, which are dated around 8000 BC and continuing in some caves into historic times. These caves depicts animals and do not represent any gods. These people essentialy were hunters.

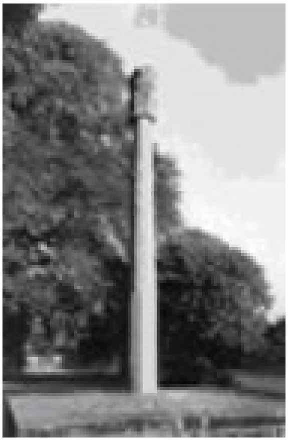




These later caves includes horses as a means of transport and is dated second millenium roughly the time of early Aryan migration



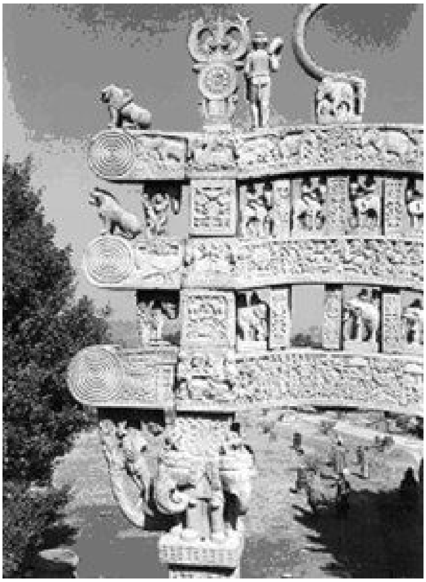
The Ajantha Ellora Caves of Maharashtra were essentially Buddhist Monasteries built between the 2d century BC and the 5th century AD



This inscribed Garuda column, in Besnagar near Udayagiri, was erected in honor of Vasudeva by a person named Heliodorus, who was a Bactro-Greek envoy from Gandhara to the court of Vidisha. This column was built in 113 BC. Most people try to equate Vasudeva as Vishnu simply because Garuda is considered as the vehicle of Vishnu.



Sanchi Buddhist Stupa was erected by Ashoka Maurya in the middle of the 3d century BC



This north gate portrays some scenes from the life of Buddha.

The Earliest "Hindu" Temple



The ealiest “Hindu” Temple is found in Tigawa, near modern Jabalpur. This has all the main characteristics of early Hindu temples - an inner *garba-griha* (sanctum Sanctorum corresponding to the Madbaha of the Eastern Churches – the Holy of Holies) surrounded by an ambulatory path or cella, an outer portico with columns in the front, and above all, a flat roof of stone. This is dated in the Gupta Period (AD 350-650). This is the simplest of early structures that may be called a temple with “Hindu” influence.

Neither temples nor idols of modern Hinduism are found anywhere prior to this period. The only forms of religion prior to this period were Vedism, Buddhism and Jainism apart from probable local cults.

As time passed these temple structures got more elaborate and intricate.



Sadashiva Murthy in the Elephanta Caves off Bombay with its three faces - Tatpurusha-Mahadeva (center), Vamadeva-Uma (feminine - right side), Aghora-Bhairava (Masculine Fierce - left side) is heavily reminiscent of Hebrew Kabballa. These caves are thought to date back to the Silhara kings of the 9th through 12th centuries A.D. Some date it to 600 AD.

The earliest direct portrayal of “Hinduism” is found in the following lingam:



Shiva Linga Gupta, Early 5th century AD Udayagiri, Madhya Pradesh, India. This type of linga is known as ekamukha (one-faced). In the rock-cut caves at Udayagiri Shiva is worshipped inside, and Vishnu is worshippped outside.



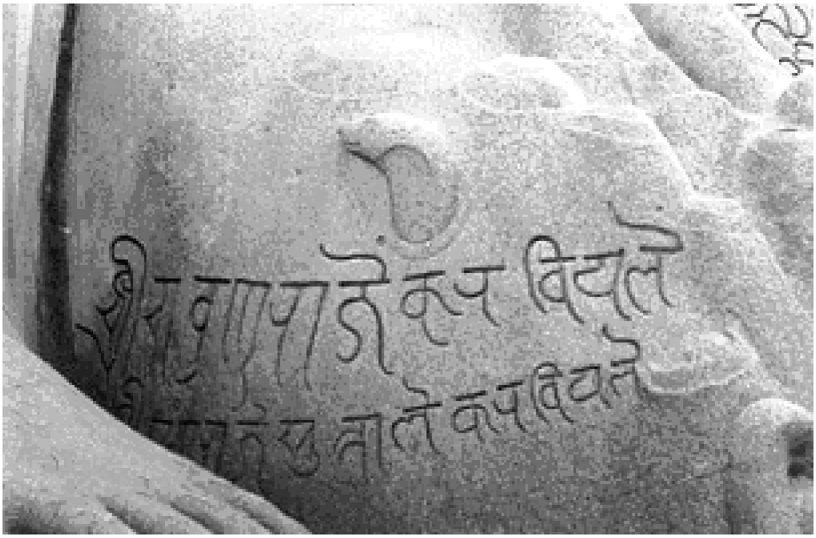
Varahavatara is found in one of the caves where Nagaraja is seen submitting to Varaha.



South Indian culture seems to take shape much later, King Rajasimha, of the Pallava dynasty, built this Shiva temple in the early 8th century.



These 7th century shrines were carved during the reign of King Mamalla (Narasimhavarman I, c. 630 - 670 A.D.), after whom the site is named. Each temple is a monolith, carved completely from an outcropping rock.



The Foot of 143 meters high Gomateshwara Statue
monolith carved around 980 A.D.

The earliest I could find in the list are given below.

Deccan before 1000 AD

Satavahana (Deccan, 2d century BC - 3d century AD) Ajanta, Cave 9

Vakataka (Deccan, 4th - 5th century AD) Ajanta later caves

Kalachuri (Deccan, 6th century AD) Elephanta, Cave temple of Shiva

Early Chalukya (Deccan, 6th - 8th century AD)
Aihole, cave and structural temples
Badami, cave and structural temples
Ellora, Buddhist and Hindu cave temples
Pattadakal, structural temples

Rashtrakuta (Deccan, 7th - 10th century AD)
Ellora, Kailasanatha and later Hindu and Jain cave temples

South India before 1000 AD

Pallava (South India, 7th - 9th century AD)
Kanchipuram - Kailasanatha temple (3) (King Rajasimha, of the Pallava dynasty, built this Shiva temple in the early 8th century.AD)
Mamallapuram - Pancha Rathas (These 7th century shrines were carved during the reign of King Mamalla Narasimhavarman I, c. 630 – 670 AD) , Shore Temple (built during the reign of the Pallava King Rajasimha (c. 700 – 728 AD)) , Arjuna's Penance (9), Varaha Cave Temple , Krishna Mandapahttp://www.art-and-archaeology.rightcom/india/india.html

<u>Earliest Archaeological Evidence for Vishnu</u>

“The earliest invocation to Vishnu, and not to Vasudeva, Krishna, Keshava or Samkarshana, occurs in a Sanskrit Inscription of 404 A.D. and discovered at Mandsor in Gwalior district (Sircar).

(i) Earliest extant representation of Sheshashayi Vishnu is from 5th century brick temple at Bhitargav in Kanpur district.

(ii) The next is on a relief at half ruined temple at Devgadha in Lalitpur district, of 6th century. A.D.

(iii) Red stone relief at Badami of last quarter of 6th century A.D.

(iv) Aihole in Bijapur is from end of 8th century A.D.

(v) Pallava representation of this forms of Vishnu in the temple at Mahabalipuram is of middle of 8th century A.D.

In the reign of Vikramaditya (5th monarch of Gupta line), Boar Vishnu was sculptured in the cave at Udayagiri near Bhilsa and Bhopal in M.P.,and nearby at Eran a feudatory of Gupta under suzerainty of Hunas erected a stone temple having inscription of 500-515 A.D.to this deity in Boar form. Later Vijayanagar monarchs in 14-16th centuries adopted Varaha form, adoption being so complete that their coins were called varahas.

Gajendra Moksha Vishnu is seen Deogadh temple of 6th century A.D.

We do not know about the sectarian affiliation of the first four Gupta kings. Fifth king Chandragupta II was described as Param Bhagwata. Sixth and seventh were named after Skanda. Skanda Gupta Junagadh inscription of 455-458 A.D.refers to Vamana or Trivikrama. Skanda Gupta having won great victory over Hunas created statue of Vishnu at Bhitar in Gazipur district of U.P.,in inscription he likens himself to Krishna.”

Dr. K. Jamanadas 1991

http://www.dalitstan.org/books/tirupati/tiru10.html

Thus if we care to look into the art and architecture of Indian mythology and temples, we will be surprised at the lack of any temples prior to AD 200 dedicated to any of the gods or avatars. Even though Indian culture dates back to 8000 BC., the Hindu culture as envisioned today did not exist far beyond the first century AD. There is no lack of Budhist and Jain art, architecture and temples well beyond the Christian era. But there is a lack of any such art, architecture or temple or even literary documentation about "Hindu" art or architecture or temples. None of the gods or the noble philosophies appears before the advent of Thomas era. The great antiquity of Indian mythology and philosophies are simply a myth created very recently for political and social gains. This is what is being done even today in the Indian political arena, where this ignorance is taken advantage of and exploited. The essential tool used is the effective use of repetative assertion of fantasy and falsehood. The architecture of the ancient churches bears witness to this fact.

In the early period the Christians of Kerala seem to have built their churches after the model of Hindu temples, as is evidenced by the alleged action of Vasco-da-Gama in entering a Kali temple at Calicut mistaking it for a Christian church. They adopted for their churches the temple plan comprised of a four-sided sanctuary with a large pillared hall in the front. The church had also a tower which, like the *Sikhara* above the *Garbhagriha* of the temple, soared to the maximum height. The indigenous tradition which influenced church architecture continued without break till the coming of the Portuguese in 1498 AD. As part of their policy of Latinisation of the Church is Kerala, the Portuguese introduced innovations in the design of church buildings.

Department of Public Relations, Government of Kerala

http://www.prd.kerala.gov.in/prd2/art/architec.htm

The legitimate conclusions would be that the Temples were originaly the worshipping places of Indian Catholic Church until they were taken over by the Gnostics. This take over of the Churches must have taken place over a period ranging from 150 AD to 300 AD. It also explains many of the traditional connection between Hindu Temples and Christians and the surprisingly identical structures of old Churches and temples. Even today the Old Kerala Churches have similar structures. This incidentaly explains the story of how and why Mylapore Shiva Temple was associated with St.Thomas. It probably was the church of St. Thomas. This present Mylapore Siva Temple's fragmented inscriptions dates back only to 1250 AD and was rebuilt by Vijayanagar Kings in the 16th Century AD. In one famous temple in Kerala the temple “Nada” could not open until a Christian Nasrani was present. It also explains why in many temple court yards, stone crosses keep turning up.

See http://www.hinduismtoday.com/archives/1983/10/1983-10-05.shtml /icon4.html

Chapter Thirteen

HINDU PHILOSOPHICAL SYSTEMS

The various philosophical Systems in Hinduism arose in the eighth centuary in an attempt to revive Hindu Sanadhana Dharma. We discuss the major philosophical systems from which we can see parallels with the theological systems of the rest of Christian world. In particular the doctrine of Vishista Advaita corresponds exactly with the doctrines of Eastern Churches.

We discuss:

Advaita – Maya Vada

Visihta Advaita – Modified Monism

Dvaita – Dualistic Theism

Charvaka – Materialism

I. ADVAITA - MAYA VADA

"Brahma Sathyam, Jagat Mithya; Jivo Brahmaiva Na Paraha".
God is the only Truth, Cosmos is an Illusion.
Being and Brahman are not different

According to historians, Shankara was born in the year Nandana (26th year of the sixty year cycle) in the lunar month of Vaishaakha (May/June) under the Zodiac sign of the Archer on Monday in the year 805 AD.

Advaita (Monism or Non-dualism), is believed to be the ultimate explanation of things. According to it, there is one Absolute Reality (Brahman) which is pure consciousness and pure bliss. This can only be defined as Sat (Truth) Chit (Consciouness) and Ananda (Bliss). Of course such an absoulute God is really inexplicable and beyond comprehension. He is neither existing nor not existing, because existence does not make meaning in the concept. Brahman therefore has no Guna - property. Brahman is simply the singularity.



Hence any attempt to describe Brahman will be futile. Nirguna according to Sankara is being beyond the three attributes (guna traya) of nature (Prakriti).viz. Satva (goodness), Rajas (passion) and Tamas (ignorance). Thus Brahman is beyond the three attributes or Brahman is Triguna-Ateeta. But then such a God is of no consequence. According to Sankara, Brahman is the only reality. The Brahman is unborn and uncreated. He does not create; He does not cause. Yet from the the 'Vyahavaric' (pragmatic) standpoint, Sankara postulates a Saguna Brahman, Iswara (God). But this Iswara is an illusion of the beholder.

How can a propertyless Brahman cause a Vyahavaric dimension is not clear. Attributelessness implies homogenity within the dimension of Brahman. Only when this homogenity is transformed into inhomogenity can guna arise. Advaitic Nirguna Brahman therefore is a myth incapable of creation as long as there is nothing outside of the Brahman. But if there is an outside of Brahman, then Brhaman receives a property in relation to this outside. A pure Monistic Advata is a misnomer since a relative standpoint cannot be established on it.

If Brahman is to be a reality capable of creation, there has to be an inhomogenity within it. Then we can attribute Sat, Chit and Ananda to the Brahman. We can attribute a purpose of Goodness, and Happiness which is possible only if Brahman is a personality with dimensions within.

This Brahman can then transform and emanate and create. The Saguna Brahman has to be a transform of Nirguna Brahman.

The Hindu Saguna Brahman being a transform of a homgeneous Brahman causes both good and evil. But what defines good and evil is not really defined. This theme runs through the puranic schemes of creation stories etc in the form of churning of milky way and the like, where polarisation is produced within the creation, bringing in good and evil, producing both Amrit (elixir of life) and Visham (Poison or death)

This appearance of Saguna Brahman is Iswara - the person of God. Here again I have come across conflicting descriptions of Ishwara. To some

Ishwara is both Good and Evil. For others Ishwara is always good. Good and evil are mere illusions (Maya) to this way of thinking, the created universe itself being Maya. The universe (pervaded by God) is analyzable into the subjective experiences called soul and objective experiences called matter; these two constitute man and the creation.

Matter with its name and form, themselves have no reality of their own. On this basis, Advaita explains that God, man and creation are aspects of one Absolute Reality. Life and its experiences are only a game played (Leela) by God.

A basic problem with this approach is that it gives us no reason to escape from the experience. In fact trying to escape will be in direct violation of the intentions of God. Imagining that suffering is only an illusion does not make it any less pleasant for anyone.

Vishishtadvaita explains that the three entities, i.e, God, man and universe are one integral whole and that, man is but an aspect of God.

But we see the world. Advaita says it is only a change in name and form of Brahman - 'Vivarta'. It is only a superficial appearance while there is no change in reality. What seems to be a'snake' is really only a rope. We can understand that only when a light is lit. One Brahman appears as many (Pratibimbas) reflections as Reflected Realities ('Pratibhasika Satya'). Sometimes the diversity of Jivas are explained as conditioned Brahman or limitations of Brahman for period just as there are waters in the pools and lakes and rivers.

This is 'Avacheda Vada'. But what are this reflecting media and the limiting walls? Are they also Brahman? If they are, then it produces the inhomogenity and the variation, the essence of guna. Form and substance cannot be identical in essence. They belong to two categories.

Thus pure monism is a self destructing philosophy. It has the beauty of the Unified Field Theory. But unification can work only when the unified monad itself is complicated, not otherwise. It must be capable of

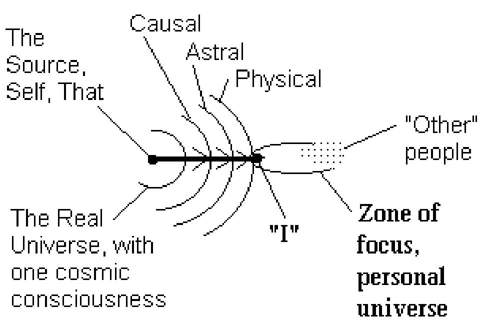
transformation providing many distinguishable dimensions and variables.

What then is the means of Mukthi? Hindusim arbitrarity define the purpose of life in terms of human perspective. However all forms agree that the ultimate purpose is Tatva Darsana (realization of essence) and not Tatva Jnana (intellectual conception of truth). This realization is said to put an end to all sorrows and leads to abiding inner peace and joy and bliss eternally without break.

How do we attain this mukthi? Karma, whether good or bad, has a binding effect. This will result in series of incarnations. Punarapi Jananam Punarapi Maranam (birth again and death again). Bhakti is devotion and love towards a chosen deity. It brings viveka (understanding) and vichara (Intellect), but does not remove the ignorance. In fact it adds to the ignorance by giving the impression that I am different from Iswara.

Ajnana leads to bondage and Jnana alone leads to liberation.

While Bahkthi and Karma prepares the mind to recive the Jnana, they themselves do not lead to mukthi. Once we accept the monistic oneness, Jnana is the only way (marga). All other ways leads to further bondage and further illusions (mythya)



http://www.arrowweb.com/goofee/void/thetruth.htm

II -VISHISTA ADVAITA - MODIFIED MONISM

The chief proponent of this philosophy was Ramanuja.



Sri Ramanuja was born in 1017 AD (1017-1137 AD) The basic philosophy was however first proposed by Sri Nathamuni at least a century before him. Ramanuja gave it its systematic form as it is today.

Ramanuja (also known as Ilaya Perumal) was born to Kesava Perumal Somayaji Dikhsitar and Kanthimathi Ammal at Sriperum pudur, Tamil Nadu, India. He was born in Kaliyuga year 4119 which corresponds to1017 AD. He organized temple worship, founded centres to disseminate his doctrine of devotion to Visnu and Siva, and provided the intellectual basis for the practice of *bhakti*, or devotional worship. His theology of Non-dualism is exactly same as the concept of Eastern Churches. It conceives of a Personal God with infinite divine attributes and infinite varieties of auspicious forms. He, however, is the single Conscious Entity that has all matter and all the souls as His body. He has infinite compassion for the souls and so He is greatly concerned about

their salvation. The soul has to comprehend this Inner Reality, rid itself of the three-fold miseries of life and merge in the infinite bliss of the eternal sanctity of God. This is *moksha*. This is a communion with God, not a realization of complete identity.

Other Acharyas of the Vishnavite tradition are:

- Nathamuni (823-923 AD)
- Yamunacary(916-1036 AD)
- Parasara
- Bhattar
- Pillan
- Sudarsanasuri and
- Rangaramanuja

The gross errors of Advaita are overcome by Ramanuja by giving the full inhomogenity within Brahman. The Brahman, according to this philosophy, is not attributeless but it is full of attributes. Brahman is Sarvaguna, possessing infinite number of attributes. But these are selective qualities like jnana (knowledge), bala (strength), veerya (courageousness), shakti (power), tejas (brilliance), satyakama (desire of good), satyasamkalpa, kaarunya (merciful compassion) etc. Brahman is the antithesis of all imperfections and negative qualities, like anger, pain, hunger, death, evil, sin, sickness and so on. Brahman is eternal, pervades all, is the cause of the entire creation. Being the creator Brahman is the only Independent Entity and the Support of the other two entities in the cosmos viz., souls (Jiva) and the material world (Jagat). Since there was nothing outside of Brahman, the created is also part of the creator but distinct from it.

There are three entities Chit, Achit and Iswara. There is unity in this trinity. The cosmos is the body of the Lord. Ishwara is the head of the cosmos whole Cosmos, the entire universe, is the body of Brahman. Brahman is like Man because Man was created in the Image of Brahman. In Man, Jiva is in this body (Sarira). Jiva is the Saririn (in-body) while the body is the Sarira. Brahman is the Lord. Jivas are His servants. While

Brahman exists, Jiva and world subsist in Him. When creation occurs, the universe the essence of which was always within Brahman evolves itself and issues out of the Brahman with name and form, this is what is called creation. Brahman creates the world just as a spider creates its web out of itself. In this sense, Jivas exists within the Brahman, dormant in the state of "sleep". All insentient matter also exists within Brahman. They are translated and come into reality. Creation is a spontaneous, joyous, creative activity (Leela) of Brahman arising out of love, which gives the *Jiva* the purpose and fulfilment in life.

In the Vedarthasamgraha, Ramanuja establishes that, all the statements of the Upanisads can be interpreted in a coherent manner if it is assumed that Brahman is the efficient cause of the universe. This causation can be due to His active role in effecting the manifest creation from its unmanifest cause, as well as being the material cause of the universe by ever being the inner abiding soul of the unmanifest cause. He further clarifies the latter by emphasizing that it is impossible to conceive the unmanifest cause as being independent of Brahman. In the state of pralaya (grand dissolution), the manifest Universe is dissolved into its unmanifest cause, and the latter exists as a mode (prakara) of Brahman. The relation between this Universe (in both the manifest as well as the unmanifest state) and Brahman is that between the body and the soul - they form one organic whole. Further Vishista Advaita emphasizes a divine form - a supernal form of personality to Iswara whom they call Vishnu.

Siva and Brahma are merely demigods compared to Visnu (Narayana), who alone is the expressed image of the Brahman and the Head of the Cosmic organism. But the identification of Visnu as the Personal God is arbitrary and not necessarily of Vedic import. He ascribes five divine attributes - sat (reality), jnana (knowledge), ananta (infinity), amalatva (purity) and ananda (bliss) to the high God which he calls as Kalyanaguna.. The favorite dictum of the Advaitins "Tat tvam asi" is explained by Ramanuja as the indwelling of the Brahman in all creation and not as an identity. Thus, there is no discrepancy if all things are equated to Brahman by Upanishads since He is the indwelling soul of all entitities.

The corresponding Greco-Christian concept is that of the Logos becoming a reality. In the creation of Jiva (Life), the word became flesh in the creation. It is this presence of the word within the cosmos (jagat), that originally gave its direction of flow from order to higher growth. It was also the nature of Jiva to grow from glory to greater glory.

Jiva is dependent on Brahman for its subsistence and possesses various relationships to Brahman. So also Jiva is related to external world in a similar relation. These relations are describable in such terms as: *sarira* of the *sariri* (body of the indweller), *Prakara* of the *Prakari* (attribute or mode of the substance), *sesha* of the *seshi* (Owned of the owner), *amsa* of the *amsi* (part of the whole), *adharadeya and the sambandha* (supporter and the supported), *Niyamya* and the *Niyanta* (controlled and the controller) and *Rasksya* and the *Raksaka* (redeemed and the redeemer). *Jiva* being the image of Brahman has the ability to make choices and do things of its own will. But Jivatma is not absolutely free because it is dependent on a Paramatma and his absolute nature. *Jiva's* moral and social responsibility arises from this eternal nature, purposes and will of Paramatma. Thus, *Jiva* reaps the consequences of his Karma, the fruits of the actions.

"Even the All-loving Father, the Great Isvara, does not force His presence on the Atma, not yet ripe to receive Him. With infinite patience He waits and watches the struggle of the soul in *Samsara* , since the struggle is necessary for the full unfolding of the faculties of the *Jiva*." (Pillai Lokacharya).

The Rakshsas, the Devil are Jiva just as any others who have deviated from their purpose being self centered, having caught up in the net of pleasures. They misuse both Jiva and Ajiva to their gains and thus impose death on all things.

Just as the *Jiva is related to jagat* so is Brahman related to Jiva. Brahman is the creator, and the creation is real, it is not mithya. Brahman permeates the creation. Just as human body consists of various organic

elements combined together to form a body, various Jivas and Matter form to become the body of the Brahman. The Head of the experiential cosmos is the Saguna Brahman, the Iswara himself, and the Brahman whom Jivatma can know.

In this view, Bhakthi is the means of Mukthi. It is of the nature of the God to love. God is indeed Love. It makes sense because there are other beings beside God. Total and complete surrender to the will and puposes of God in love towards God, beings and non-beings brings mukthi. Any deviation from it by any one Jiva produces an in balance within the cosmos. Bliss is attained only when the whole cosmos is redeemed.

There is more to this. While the Jiva struggles through the samsara, Iswara also suffers because of it. This is because Jivas are part of the body of Iswara. Iswara is not an immune distant being who do not feel hurt at the struggle of Jiva but is actively involved in the redemption process. While this is a logical conclusion of the vishista vedanta, where is the historic action of Iswara in history in the redemptive process? Only in the revelation of Jesus we can see this suffering Iswara portrayed.

The relationship of Jiva and Brahman in the state of Redemption is given by the example of arrow and the target. When the arrow hits the target, it does not become the target. It subsists in the target. We go to a place. When we reach there, we do not become that place ourselves. We only subsist in that place but we do not become identical with that place.

As long as there is freewill for Jiva, the cycle of fall and redemption will continue.

Vishita Advaita is a beautiful picture and fits well into the Christian Theology. Jesus is the first born of all creation the Iswara - the Godhead. Paul in fact uses this picture

Col 1: 15 Jesus is the image of the invisible God, the firstborn over all creation. 16 For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.17 He is before all

things, and in him all things hold together.18 And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.19 For God was pleased to have all his fullness dwell in him,20 and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the corss

Rom 1: 20 For since the creation of the world God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from what has been made.

Eph. 1: 18 I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, 19 and his incomparably great power for us who believe. That power is like the working of his mighty strength,20 which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms,21 far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come.22 And God placed all things under his feet and appointed him to be head over everything for the church,23 which is his body, the fullness of him who fills everything in every way.

Eph 4: 15 Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ.

From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

Church then is the redeemed Jivas who work together in unison to recreate and reconcile the cosmos unto the Brahman, which forms the mukthi for the cosmos as a whole. Then Brahman can rest and go into blissful state till another fall occurs within the cosmos. This cosmos consist not only the visible universe but all dimensions of existence. *Moksha*, according to Ramanuja, is attaining to the likeness or similar nature of Brahman. *Moksha* is the destruction *ahamkara* (ego or pride) which is the cause of all suffering.

Eph 1:9 And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, 10 to be put into effect when the times will have reached their fulfillment--to bring all things in heaven and on earth together under one head, even Christ.11 In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will,12 in order that we, who were the first to hope in Christ, might be for the praise of his glory.

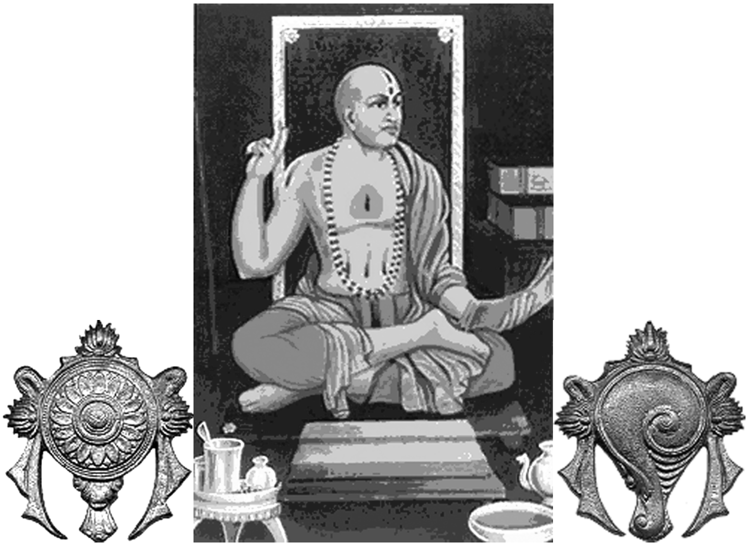
Heb. 2: 14 Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death--that is, the devil-- 15 and free those who all their lives were held in slavery by their fear of death.

Thus we see that Vishista Advaita teaches exactly what the bible teaches in a very pictorial way. This is exactly the stand of the Eastern Churches

III DVAITA VADA - DUALISTIC THEISM

Madhva (Ananda Tirtha) 1197-1273 Dvaita the Dualist school. This Kanarese Brahmin philosopher was born near Mangalore, S India. After studying in Trivandrum, Banaras, and elsewhere, he settled in Udipi, and is traditionally held to have vanished in mid-lecture in 1317, retiring to the Himalayas. Taking Ramanuja's side against Sankara, he promoted *dvaita* or dualistic *Vedanta*, allowing for the separate existence of the Divine, human souls, and matter. His belief that some souls were eternally damned suggests Christian influence on his thinking. Being a student in Trivandrum his life and teachings were influenced by Indian Christians. Madhva strongly refuted the non-dualist analogy of Sankara — who believed the individual self to be a phenomenon, with the absolute spirit, the Brahman, being the only reality. That’s not all. Madhva also cogently rejected the venerable Hindu theory of *maya*, or illusion, which infers that only spirituality is eternal, with the material world being only ‘varnished’ and delusive. He departed from orthodox Hinduism in a number of ways. He believed, for instance, unlike a vast

majority of Hindu thinkers, in eternal damnation. In so doing, he offered a concept of heaven and hell, with a third alternative: a Hindu purgatory of endless transmigration of souls.



Madhwa is the chief proponent of the Dvaita philosophy. Duality Philosophy postulates that there are in fact three irreducible separate entities,
1. Brahman – God
2. The Beings – Living
3. The Material World - Non-living

This is the empirical reality. There is no reason to doubt this experience. There is no intellectual and logical reason for unity of Absolute. It is never an apriori axiom, as many would have us think.

There is a clear distinction between the Creator and the Created - between Brahman and the Jagat. The twins that are created are the Jiva and the Ajiva - the living and the non-living. We differentiate between Paramatma (The ultimate Soul) and Jeevatma (The living soul). Both the Being and the non-being are real.

Before we go further, it is important to know what we mean by reality. Reality is that which exists in space and time. Thus Nirguna Brahman is not a reality. It is only an unknowable assumption. What we can know starts with Iswara. So are Jiva and Jada. And who is Iswara? He is Brahman who exists and therefore real and can be known by Jiva. Iswara and Jiva can act on Jada in creative process.

This is also the stand of the Western Churches of Christians.

Hari is supreme Iswara. "harih paratarah": There is none superior to Hari. Madhava do not consider the option of a Nirguna Brahma because it does not really define anything. The word Hari simply means to overcome. Iswara the Supreme Lord is the overcomer. Overcomer of what? - Overcomer of sin, decay and death. He is the only one that can save. Thus, the word Hari could simply mean Savior.

World is real, the Jiva (Living Beings) are many. Thus, we have three eternal entities. Iswara (God), Jiva (Beings) and Jagat or Jada (Cosmos or matter).

There is substantial difference between all these three. It is this substantial difference ("Tattvatah bhedah") that causes sensation and perception. If there is homogenity and identity, one cannot differentiate one from the other. Jeevas and Jada are controlled by Iswara. "JIvagaNA hareranucarAh": Apart from the Tatva Bheda between Iswara an Jeeva and Jada so also there is a difference in essence between Jeeva. There is gradation among the jivas. Some are superior; some are inferior. (nIcoccabhAvam gatAh)

In this system, Moksha is being in the likeness of Iswara. Since Iswara is independent of the Jiva is responsible for its own actions and do not affect the condition of Iswara except through the mercy and love of Iswara.

This philosophy of dualism is basically the same as the concept of God in the Western churches.

IV CARVAKA - HINDU MARXISTS



Among the Hindu thought is also the Materialistic Philosophy, which most people tend to discard as non-existent. However in as much as there was Sanatana Dharma, there existed within it and side by side of it, the *Carvaka*, and their doctrine that this world is all that exists. This doctrine is called Lokayata. It is thought that Carvarka comes from the root caru (beautiful) vak (talk) or Sweet Talk. Majority of common populance were not really concerned with the mukthi - which was a long shot after many a births anyway - but were concerned about the here and now. Pragmaticaly the name Lokayata (the way of the world) came to mean the existential realism. Carvaka school of Materialists flourished from the 6th century BC until medieval times in India.

Like the modern day Rationalists, the Hindu rationalists were simply empiricists and refused to believe anything beyond the sense perception. They were the scientists of the era and were the most persecuted at all times. They were social reformers and human right activists of their period. Although this school is widely acknowledged to have been influential in the development of Indian thought over a considerable period, Lokayata is now extinct. The original texts of this school are also lost to us, and the knowledge that we possess of this philosophy is derived from the writings of its Buddhist, Jain and Brahmanical opponents.

These materialists refused to accept anything beyond the sense perception since they are the only source of human knowledge. Human kind can generalize and produce all sorts of mental constructs to explain

what is perceived by these senses. But their validity is constrained within the experience of the person. They therefore focused on the senses. Like the Greek and all other ancient scientists they defined the four traditional elements as earth, water, fire, and air. These are the only realities. Consciousness is only a modification of these elements in their relationships with each other and arises out of the motion of matter. There are no souls apart from the body. Soul, which experience pleasure and pain, are simply the organized qualitative aspect of matter in its position and movement. Has anyone seen a soul apart from the body? No. It is because they are the property of the body in the particular organizational form.

Compare these thoughts with the modern day Marxism.

The principal features of the *Marxist dialectical method* are as follows:

"a) Contrary to metaphysics, dialectics does not regard nature as an accidental agglomeration of things, of phenomena, unconnected with, isolated from, and independent of, each other, but as a connected and integral whole, in which things, phenomena are organically connected with, dependent on, and determined by, each other.

The dialectical method therefore holds that no phenomenon in nature can be understood if taken by itself, isolated from surrounding phenomena, inasmuch as any phenomenon in any realm of nature may become meaningless to us if it is not considered in connection with the surrounding conditions, but divorced from them; and that, vice versa, any phenomenon can be understood and explained if considered in its inseparable connection with surrounding phenomena, as one conditioned by surrounding phenomena.

b) Contrary to metaphysics, dialectics holds that nature is not a state of rest and immobility, stagnation and immutability, but a state of continuous movement and change, of continuous renewal and development, where something is always arising and developing, and something always disintegrating and dying away.

The dialectical method therefore requires that phenomena should be considered not only from the standpoint of their interconnection and interdependence, but also from the standpoint of their movement, their change, their development, their coming into being and going out of being.

c) Contrary to metaphysics, dialectics does not regard the process of development as a simple process of growth, where quantitative changes do not lead to qualitative changes, but as a development which passes from insignificant and imperceptible quantitative changes to open' fundamental changes' to qualitative changes; a development in which the qualitative changes occur not gradually, but rapidly and abruptly, taking the form of a leap from one state to another; they occur not accidentally but as the natural result of an accumulation of imperceptible and gradual quantitative changes.

The dialectical method therefore holds that the process of development should be understood not as movement in a circle, not as a simple repetition of what has already occurred, but as an onward and upward movement, as a transition from an old qualitative state to a new qualitative state, as a development from the simple to the complex, from the lower to the higher."

Dialectical and Historical Materialism: Joseph Stalin (September 1938)

This approach brings us to the social ethics. There are no absolutes in morality or behavior. These are constructs of the society in order to maintain the function of the society determined by the dominant group and persons. They have no eternal validity and are a mere social convention. There is no after life, heaven or hell. Moksha is a myth - an ideal developed by man. These are constructs of the exploiters to exploit those who are gullible. Hell and heaven are here and now. Moksha is liberation from the pain and suffering of now. But in pragmatic level pleasure may be maximized and pain minimized by *vairagya (detachment).* Enjoy your life now for they are the only truth. Immortality is the fame one leaves behind when the posterity remembers you and your contribution to the society.

The Carvaka therefore refuted any karmic transference beyond the grave. Life comes to an end when the body dissolves, as consciousness is the function of the brain and sense perceptions are the function of the senses. They argued that there is no Dharma beyond the self-existence. The Carvakas rejected absolutely the concept of an afterlife in any shape or form, and that there was no karmic law of reward and retribution that could influence the destiny of a human being whatsoever.

There are no gains beyond the temporal attainment of 3Ps: Pleasure, Power and Prosperity. This is why Carvakas are often termed as Rakshashas. They laughed at the foolishness of those that accepted the Vedas and put themselves in subjugation to the exploiters of the period.

The Vedic proponents destroyed most of the literary works of the Carvaka philosophy. But from the few that we have received we could reconstruct their stand. *Prabodha-candrodaya (Rise of Wisdom),* which survived, is a drama. In this play Passion is personified and speaks to a materialist and one of his pupils. Passion laughs at ignorant fools, who imagine that spirit is different from the body and reaps a reward in a future existence. This he says is like expecting trees to grow in air and produce fruit. Has anyone seen the soul separate from the body? Does not life come from the configuration of the body? Those who believe otherwise deceive themselves and others.

"There is no heaven, no final liberation, nor any soul in another world, nor do the actions of the four castes, orders, etc., produce any real effect.
The Agnihotra [fire sacrifice], the three Vedas, the ascetics three staves and smearing oneself with ashes were made by nature as the livelihood of those destitute of knowledge and manliness. If a beast slain in the Jyotishtoma rite will itself go to heaven, why then does the sacrificer not offer his own father immediately?…While life remains let a man live happily, let him eat ghee [clarified butter] even if he runs into debt. When the body turns into ashes, how can it ever return? If he who departs from the body goes to another world, how is it that he does not come back again, restless because of his love for his kindred? Hence, it is a means of livelihood that the Brahmin priests have established all

these ceremonies for the dead- there is no fruit anywhere. The three authors of the Vedas were buffoons, knaves and demons"

(Quoted by Advaita Vedanta theologian Sayana Madhava in 'Sarvadarsanasamgraha', 14th century AD),

A second teacher, Ajita Kesambala, represented the following view: "There is no gift in charity, there is no sacrifice, there are no offerings. There is no fruit and ripening of good and bad actions. There is not this world or that. There is neither mother nor father. There are no suddenly-born beings. In the world, there are no ascetics and Brahmanas who have gone along the right path of conduct and follow the right conduct, who have seen this world and that world out of independent knowledge and proclaimed it. A man consists of four Elements. When he dies, earth goes into the mass of earth (prithivikayah), water into the mass of water, fire into the mass of fire, breath into the mass of air, and the sense-organs enter into space (akasah). Four men, with the bier as the fifth, carry forth the dead person, and they carry on their talk until they come into the place of cremation. Then there remain only white bones and all sacrifices end in ashes. The gift of charity is, therefore, the doctrine of a buffoon; it is empty and false talk when anybody asserts that there is something beyond. Fools and wise men are both destroyed and disappear when their bodies falls to pieces. There are no more after death.

D Chattopadhyaya, Lokayata: A Study in Ancient Indian Materialism

In the great epic Mahabharata there is a description of a Carvaka being burned to death for preaching against the bloodshed of the Great War and condemning Yudhishthira for killing thousands for his greed. They condemned the practices of sacrifices and penance. They stood against the Brahminic and Kshtariya domination of the period.

“When the Brahmins were now once again standing silent, Carvaka the Rakshasa in the disguise of a Brahmin, addressed the King. This friend of Duryodhana, concealed under the garb of a mendicant with a rosary, a lock of hair on his crown, and a triple staff, impudent and fearless, surrounded by all the Brahmins exceeding a thousand in number, who

were anxious to utter their benedictions - men who practiced austerity and self-restraint - this wretch, wishing evil to the magnanimous Pandavas, without saluting those Brahmins, thus addressed the King: "All these Brahmins, falsely imputing the malediction to me, themselves exclaim, woe to you, wicked king, the son of Kunti? Since you have slaughtered your kinsmen and elders, death is desirable for you, and not life." Hearing this speech of the wicked Raxasa the Brahmins were pained and indignant, being maligned by his words. But they, as well as King Yudhishtira, all remained silent, being ashamed and cut to the heart. Then Yudhishtira said: "Let all your reverences be reconciled to me, who bows down and supplicates you: You ought not to curse me who has recently undergone such great misfortunes." All the Brahmins then exclaimed: "We never uttered the words imputed to us; may your Majesty enjoy prosperity." Then these noble-minded Brahmins, versed in the Vedas and purified by austerities, recognized (the pretend mendicant) by the eye of knowledge, and exclaimed: "This Rakshasa called Carvaka, friend of Duryodhana; in the garb of a vagrant he seeks to accomplish the purposes of your enemy; we speak not so, righteous King; let all such fears be dissipated; may prosperity attend you and your brothers." Then all these Brahmins, infuriated with anger, uttering menaces, slew with, with muttered curses, the wicked Raxasa; who fell down consumed by the might of utterers of Vedic incantations, burnt up by the bolt of Indra, like a tree covered with leaves." (*Mahabharata* 12. 1. 414)

Carvakas met their doom as exemplified by the Mahabaharata Story on the onslaught of the Aryan thrust. They were neither organized nor powerful to withstand the gods of the other world. A few Dalits who have taken up the fight at another level today tell the story.

Brahmana-Kshatriya hegemony was an ongoing process. These two -The Priests and the State - worked hand in hand to keep the others in subjugation. That does not mean that, there was no literature, thought or leaders in that group. Only that we did not get them. If they tried they were destroyed. We should note that the Rakshasas were as powerful as the Asuras if not more. They had probably greater science including Vimana. However because they repudiated any tradition, they failed to form a system of teaching their philosophy and died out. Rationalism

hence appears and reappear in history. Other forms of Hindu Philosophy survived not because of their intrinsic merit but because of the rigorous method of parampara and insistence on this as a dharma.

The most famous of these teachers who rejected the Vedic orthodoxy were of course the Buddha and Mahavira. There were other thinkers in this period, who are documented in the Buddhist and Jain literature. Makkhali Gosala and the Ajivikas, and Ajita Kesakambala

Once started the materialism took different turns. They produced the development of Art and Science including Ayrveda (Medical Science). They took the materialism to the extremes of hedonism - kama sastra, which mixed with other systems developed Kundalini Yoga and the Sex Arts.

The rationalistic anti-vedic thrust found better expression through Jainism and Budhism. But these again were defeated by infiltration in many fronts. They survived with inclusion of theistic elements. Over and above these communal elements, the onslaught of Islam destoryed any surviving documents.

Liberation Now

It is best to remember that the Lokayata philosophy was two pronged. First, it was a socialogical struggle of the exploited against the Brahminic-Kshatriya exploiters. The second was the generation of an alternate philosophical system to counter the brahminic attempt of subjugation by emphasizing Karma and Dharma.

The similarity between Marxism and social struggle is obvious.

In contrast, within the Judeo-Christian religion the struggle was initiated by God himself. Judaism was essentially the product of the slave liberation struggle. Yahvh God heard the cries of the slaves in Egypt and led them out into liberation and gave them freedom and a land to possesses. He also gave them more humane regulations to live by. They later rejected God and went after the ways of the world and made for

themselves Kings over them. As the Kings and Priests wielded their power, Jesus came down strongly against them and presented to them a God of love. They crucified him. The followers of Jesus even experimented with a sort of communal living where "each according to their ability and to each according to their need" was the principle. It failed miserably because men and women were still Aninias and Saphiras. Hence the need for a redemption.

Perception and Inference in Carvaka Philosophy

The essence of epistemological approach is summarized by Purandara a follower of Carvaka (7th Century) thus.

“The usefulness of inference in determining the nature of all worldly things where perceptual experience is available is not questionable. However, such inference cannot be employed for establishing any dogma regarding the transcendental world, or life after death or the laws of *Karma* for which ordinarily there is no perceptual experience. The main reason for upholding such a distinction between the validity of inference in our practical life of ordinary experience, and in ascertaining transcending truths beyond experience is this: Any conclusion based on Inductive generalization by observing a large number of cases of agreement together with total absence of disagreement is true.

But in the case of transcendent sphere, such agreement cannot exist because; they cannot be perceived by the senses“ (Purandara in Kamalasila's *Panjika*)

In the Christian reasoning too, the above argument is sound. We cannot make arbitrary assumptions based on possible inferences. This is especially true on matters that are of eternal consequence. How can we know the reality of God and his purposes. Can these be perceived by our senses? The historical verification of matters of faith had been very important to Judeo-Christian tradition. Prophets and seers were respected and accepted not because of their logic, of their declaration power, or because of signs and wonders they performed. They were accepted based on whether their declaration tallied with verifiable historical facts. There

are two such points of contacts. The two pillars on which Christianity stands are:

1. The Mosaic covenant ceremony where Yahvh met with 74 elders of the Israel while all Israel, a tribe of over two million watched from afar. They heard Yhvh speaking to them when He gave them the Ten Commandments.

> Exo 24:9 -11 Then Moses and Aaron, Nadab, and Abi'hu, and seventy of the elders of Israel went up, and they saw the God of Israel; and there was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank.
>
> Deu 5:22 "These words the LORD spoke to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness, with a loud voice; and he added no more. And he wrote them upon two tables of stone, and gave them to me.

2. Over 150 disciples who walked and talked with Jesus of Nazareth witnessed his glory of resurrection from the dead and his ascension.

> 1Jo 1:1-2 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life-- the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us--

All the scriptures of Christian faith rest on these two solid verified and verifiable experience of the transcendent power of God. God entered into history so that we may be able to perceive him. Hence we still refer to these revelations as Old and New Testaments, because they depend on the Testimony (witness – objective experience of many) of a large number of independent witnesses. We not only check for logic and reason, but also for historicity and evidence. It is not proof alone, but

also evidence to see whether logic fits reality. This is carvaka - the gospel. That alone will bring liberation from bondage - not only of the body, mind and society but also of the spirit in the ages to come.

Other Philosophical Systems

DvaitAdvait

Nimbarka late 13th centuary - (Nimbarka was born of Aruna Muni and Jayanti Devi on the banks of Godavari river) Nimbarka of the twelfth century propagated what is called *dvaitAdaita* school of thinking; dvaita is duality and *advaita* is non-duality. According to Nimbarka, the souls and the universe are different from the Absolute, which rules them. Yet just as the spider's web, though different from the spider which has woven it is still one with the spider because it is nothing but the saliva of the spider it is the Lord that has become the souls and the universe. Thus, difference and non-difference are emphasized equally. Here existence is separate, though not independent. Non-difference is the impossibility of separate existence. Like the ocean and the waves, like the Sun and its Light, there is difference and at the same time non-difference. One should take the Absolute *Brahman* as the Soul of all souls and of the Universe, comprehend this difference-in-non-difference and surrender oneself to the Lord in toto. The attitude of Radha to Krishna is what is recommended by this school. *SrImad BhAgavatam* is the most respected scripture of Dvaitadvait.

Shudda Advaita - - the Pure Advaita

Vallabha (1478-1530 AD) Shudda Advaita- the Pure Advaita School. According to this, the glorious Krishna in His *sat-chid-Ananda* form is the Absolute *Brahman*. He is permanently playing out His sport (*leela)* from His seat in the *goloka* which is even beyond the divine *vaikunTHa*, the abode of Vishnu. Creation is His sport. To obtain the Bliss given out by Krishna the only path is *bhakti*. But in this age of *kali*, the scripture-sanctioned *bhakti* is impossible to practise. So what is recommended is *puSTi bhakti* –which we can all get from the natural Grace of God just like that, for no reason whatsoever. It is that *bhakti,* which gives itself up

body, heart and soul to the cause of God. It is considered to be the fullest expression of what is known as *Atma-nivedana* (= giving-up of oneself*)* among the nine forms of *bhakti*. It is the *bhakti* of the devotee, who worships God not for any reward or presents but for His own sake. Such a devotee goes to *goloka* after leaving this body and lives in eternal bliss enjoying the sports of the Lord. The classical example of this complete self-effacement is that of the cow-herdesses towards Krishna.

AcintyaBhedabheda - Incomprehensible Distinction-Non-distinctionism.

Caitanya (1485-1533 AD): AcintyaBhedabheda - Incomprehensible Distinction-Non-distinctionism.

Sri Krishna Chaitanya of the 16^{th} century is universally known for his propagation, by excellent example of his own life, of the *acintya-bheda-abheda* philosophy and the conviction about the Radha-Krishna theme that popularised Radha as a Goddess and an avatAra of Lakshmi. The relationship between the Lord and His consort is that of difference within non-difference and is therefore mentally unimaginable. The Lord is having an eternal sport with Radha. By his charming sports and beautiful form He mesmerises Man, corrects him and blesses him. *bhakti* is the only means to reach Him. By constant practice of the instruments of *bhakti*, and by cultivating a taste for the names of the Lord, compassion for the living, service to the servants of God, one increases one's component of *satva-guNa* (=divine tendency) and his devotion now becomes a passion for the divine in due course. This leads step by step to a state of supreme ecstasy. To reach this state, one may start from the silent *bhakti* of Bhishma, move on to the *vAtsalya* (filial affection) *bhakti* of Yasoda, the friendly *bhakti* of Arjuna, the *dAsya bhakti* (devotion by a servant) of Hanuman and finally reaches the *mAdhura bhakti* (devotion of Love) of the *gopis*– where the relationship between the devotee and the Lord is that of the spouse to the beloved.

Gaudiya Vaishanva siddhanta

Sri Baladeva Vidyabhusana was born in a place called Baleshvara, a village neighboring Remuna, in the early part of the 18th century A.D, as the son of a vaisya, an agriculturist. Baladeva became expert in the Gaudiya Vaishanva siddhanta. "The one absolute truth has two categories: the named (Krishna) and the name (Om). Parameshvara, Sri Krishna, the absolute person is the named; pranava, or omkara (Om) is the name. The named, or Parameshvara Sri Krishna, reveals himself in different forms as Matsya, Kurma, and many other forms. In the same way the name of the Supreme Lord expands into many different forms; such as the transcendental syllable Om, the gayatri mantram, and the Vedas themselves. There is no limit to the Supreme Personality of Godhead; he has no beginning and no end. As a consequence, his glorification is also eternal. He appears within this material world, stays for some time, and again disappears according to his own sweet will." Sri Baladeva Vidyabhusana disappeared in the Christian year 1768

Sarva-Darsana-Samgraha by Madhava Acharya, translated by E. B. Cowell and A. E. Gough. Kegan Paul, Trench, and Trubner, London, 1914.
http://www.worldhistory.com/wiki/C/Carvaka.htm
http://faculty.washington.edu/kpotter/ckeyt/home.htm

Chapter Fourteen

GNOSTIC TAKEN OVER

Mani, Arya Samaj and Indian Nationalism

The Forgotten Factor in Indian Religious History – Manichæism

When St.Thomas came to India in AD 52, there were essentially three religious groups. The Vedic, the Budhist, the Jain. Within the twenty years of his ministry all through India, he was able to transform the Indian Religious environment. He established the Indian Catholic Church all over India with worship of Isa in culturally relevant way in Temples - Kovil or Pally. Since these churches were solely dependent on the oral traditions without contact with the rest of the Catholic Churches, it is not surprising that lot of syncretization came in force. Like the rest of the Catholic Churches elsewhere in the world, Indian Churches were also under the grip of Gnosticism. . Similar transformation also occurred in other countries. Clear and specific example is the Roman Catholic Church, which syncretizes with local religions wherever it goes. Except for the recognition of the historical Jesus, the Roman Catholic Church differs very little from the Hindu Sanadhana Dharma of today.

Manichaean, the Gnostic from Persia visited India and had extensive ministry converting the orphan Christian Churches

into Gnostic Churches – “Hinduism”. His ministry was followed by the visits of his father and a disciple called Thomas. Whereas the Christian Churches elsewhere in the world were able to overthrow the Gnostics, most Churches of Inner India succumbed to this Aryan Invasion - but not without a fight. We have documentations, which indicate that Christian Communities under the persecution of Manicheans immigrated to Kerala where they found safer haven. Others went underground. Thus by 5th century Indian Catholic Church became “Hindu Sanadhana Dharma” – the Gnostic Church with all its idols and myths and puranas. There arose various traditions within the Gnostic Hinduism, each slinging mud on the other.

It was the British that forced these quarrelling groups into a single entity called “Hinduism”. The Indian independence struggle made it inevitable for every Indian to stand under one flag. Movements to unite all religious groups into one group were on the move under Gandhi and other patriots. When the Theosophical Society, under the leadership of H.P. Blavatsky (H.P.B.), under "orders" of “the Masters”, took its abode in Adyar, Madras in 1871, the Gnostic identity of the “Hinduism” got its greatest impulse. It became the spearhead of Indian Nationalism with the leadership of Madame Anie Beasant the first President of the Indian National Congress.

Manichaenism



Mani (Manys (Greek), Manytos, Manentos, Manou; Manichios; Manes (Latin), Manetis; Manichaeus) is a title which Mani himself took. It is probably derived form the Babylonian-Aramaic Mânâ, which meant light-spirit among the Mandaean Gnostics of the time. Mani's actual name is unknown. Two variations in Greek are given as Cubricus and Ubricus probably corruption of the Persian name Shuraik.

http://www.geocities.com/spenta_mainyu_2/manirel.htm

His father was Fâtâk Bâbâk of Ecbatana, which was the ancient Median capital Fatak was a member of the clan known as the Chascanian Gens. Mani's father was at first apparently an idolater. Mani was born A.D. 215-216 in the village of Mardinu in Babylonia. His mother was of royal descent and was known by the names Mes, Utâchîm, Marmarjam, and Karossa. Fatak left his idols and joined the Mandaeans – a group of followers of John the Baptist and of Gnostic tradition. Thus Mani grew up as a

Mandean Gnostic. At the age of twelve Mani is supposed to have received his first revelation. The angel Eltaum, appeared to him, bade him leave the Mandaeans, and wait for his full revelation. He was to live a strict puritanic life until that time. . On Sunday, 20 March, A.D. 242, Mani first proclaimed his gospel in the royal residence, Gundesapor, on the coronation day of Sapor I, with these words: "As once Buddha came to India, Zoroaster to Persia, and Jesus to the lands of the West, so came in the present time, this prophecy through me, the Mani, to the land of Babylonia" His was a religion of true synthesis very similar to the Bahais and the Kashmiri Savism. Being from Babylon its basis was the Zoroastrian Dualism .

"In his new religion, he consciously sought to reconcile the great religions of redemption, Christianity (Gnostic), Zoroastrianism (Zurvanite) and Buddhism (Mahâyâna), in a new Syncretism which also incorporated elements of Greek philosophy and Indian Jainism; while refuting patriarchal Judaism. He was not well received at first and was forced to flee the country. He traveled to Trans-Oxiana (modern Uzbekistan), India and Western China, making converts wherever he went. He intended that his religion be a world-religion, in fact the first world-religion, and he consciously adapted his teaching to accommodate local beliefs and customs. He was regarded by his Christian adherents as the Paraclete, by his Persian followers as the Zoroastrian redeemer Saoshyant, and by his Buddhist disciples as the Avatar Maitreya."

Red Flame No. 2 -- Mystery of Mystery: A Primer of Thelemic Ecclesiastical Gnosticism Tau Apiryon and Helena; Berkeley, CA 1995

In 240 or 241 A.D., Mar Mani sailed to India, specifically to the Indus valley which is today's Beluchistan, where he converted a Buddhist King, the Turan Shah of India. For a detailed chronology of Manichaen Church see http://essenes.crosswinds.net/manichrono.html

For many years Mani traveled abroad, founding Manichæan communities in Turkestan and India. When he returned to Persia the Emperor Bahram I, caused Mani to be crucified, had the corpse flayed, the skin stuffed and hung up at the city gate, as a terrifying spectacle to his followers. The date of his death is fixed at 276-277.

Overview of Gnostic Teachings

In order to understand the influence of Mani and the later growth of Indian religion under the Gnostic freedom we need to look at the basic characteristics of Gnosticism that eventually produced the varying aspects of Modern Indian Religion known as Hinduism. Since there was no centralized dogma or definition, there are an umpteen number of permutations and combinations in the Gnostic field.

However four generally agreed characteristic of Gnostic thought are common to all. The following is a summary of the four basic characteristics of Gnosticism as outlined by Lance S Owens in the "An Introduction to Gnosticism and The Nag Hammadi Library" from the Gnostic Library. http://www.gnosis.org/naghamm/nhlintro.html

1. Gnosticism asserts that "direct, personal and absolute knowledge of the authentic truths of existence is accessible to human beings," and that the attainment of such knowledge is the supreme achievement of human life. *Gnosis,* remember, is not a rational, propositional, logical understanding, but a knowing acquired by *experience*. ….*Gnosis* was the creative experience of revelation, a rushing progression of understanding, and not a static creed.

2 A second characteristic of Gnosticism, "It is a knowing, by and of an uncreated self, or self-within-the self, and [this] knowledge leads to freedom...." The Gnostics called this "uncreated self" the divine seed, the pearl, the spark of knowing: consciousness, intelligence, light. And this seed of intellect was the self-same substance of God, it was man's authentic reality; it was the glory of humankind and the divine alike. By all rational perception, man clearly was not God, and yet in essential truth, was Godly. . *The American Religion*, Harold Bloom

"To know oneself, at the deepest level, is simultaneously to know God: this is the secret of *gnosis*.... Self-knowledge is knowledge of God; the self and the divine are identical." Elaine Pagels

“The Upanishads are Vedanta, a book of knowledge in a higher degree even than the Vedas, but knowledge in the profounder Indian sense of the word, JnanaJnana. And because it is only by an integral knowing of the self that this kind of direct knowledge can be made complete, it was the self of the Vedantic sages sought to know, to live in and to be one with it by identity. And through this endeavor they came easily to see that the self in us is one with the Universal Self of all things and that this self again is the same as God and Brahman, a transcendent Being or Existence, and they beheld, felt, lived in the inmost truth of man’s inner and outer existence by the light of this one and unifying vision. The Upanishads are epic hymns of self-knowledge and world-knowledge and God-knowledge” Sri Aurobindo (1872 - 1950)

3. The third characteristics is “its reverence for texts and scriptures unaccepted by the orthodox fold. The Gnostic experience was mythopoetic -- in story and allegory, and perhaps also in ritual enactments, Gnosticism sought expression of subtle, visionary insights inexpressible by rational proposition or dogmatic affirmation.“

“Every one of them generates something new, day by day, according to his ability; for no one is deemed perfect [or, mature], who does not develop...some mighty fiction” Ireneaus

This developed an intricate mythology, system of allegory wherein the ideas of God were expressed in vivid images and icons and corresponding rituals. Thus gods of India are made superhuman with many heads and many hands carrying varying mythical instruments of destructions and protection.

4. The fourth characteristic is that God is a diad or duality. Manichaean Gnostics, introduced the idea that both matter (*hyle*) and the divine spirit are uncreated and coeternal”

We can see the direct impact of these in the upanishads and later teachings in India.

Gnostic woved in Jesus in to their scheme of salvation in the following way. One of the early emanations, Demiurge a created being is usually identified with the Old Testament Jehovah, the God of Israel. Jehovah in his own turn created an imperfect, evil, world. Jehovah believe that he is the real God. Man was created by Jehovah with defects. Hence to redeem mankind, God send Jesus the Christ into the world .

Man himseld is a mixture of spirit and matter but has the spark of the Pleroma Glory within him. Redemption means to be freed from this bondage to the material world and its existence. The means of salvation is gnosis -- a mystical, spiritual enlightenment and to recognize himself as part of god himself. text *The Gospel of Truth,* found in Nag Hammadi describes the human condition as emptiness, ignorance, and dereliction to be healed by the saving revelation of Christ. Many Gnostics insisted that ignorance -- not sin in the orthodox Christian meaning -- is what involves mankind in suffering. Most Gnostics believed like the Hindus that man must wake up, and have the self realization so that this world and its fetters can be broken off.

Mani saw the world as a battleground in which Good/Light and Evil/Darkness existed in eternal conflict. No gray areas for him. There had been a Realm of Light (in the north), ruled by the Father of Greatness; and the Realm of Darkness (in the south), ruled by the Prince of Darkness (representing smoke, fire, storm, mud and darkness). These two existed in a state of perpetual warfare until the Father sent Jesus the Radiant, who then awakened Adam, the first man, and the first in a long line of prophets including Zoroaster, Abraham, Buddha, Jesus, Paul, and Mani himself. At the end of time, there will be a great war, after which Jesus will return and the final victory of Light will end the Age. This cycle will go on as long as there is time and existence.

For many years Mani traveled abroad, founding Manichæan communities in Turkestan and India. During these periods Mani absorbed many of the principles of Budhism and Indian ethics. When

Mani entered into India, the predominant religions of the country were Budhism and Jainism with its high ethical emphasis and Thomas Christianity with its emphasis on Bhakthi. Thomas Christians all over India worshipped in their own Indian styles. Mani procalimed himself as the “Prophet of Jesus” and with his Gnostic and syncretic move became a very serious opponent of Christianity in India.

“The gospel is taken from the sayings of the Holy Prophet Mani: Then the Luminary said: I Mani, the apostle of Jesus, I have gone out of the land of Babylon, whence I was to call a Call in the world; I shall cause living streams to well up for the thirsty, that they may drink and live.”

Dr. Radha Bannerjee asserts that:

“We know that when Mani preached in Turan in India, the local people took him as the Buddha. The Manichaean documents in Sogdian script also described Mani as Buddha.

Manichaean leaf, bearing the Berlin Museum No. Mik III, 4979…..In the foreground of the picture there is Ganesha along with the Hindu trinity consisting of Visnu in Varaha incarnation, Brahma, bearded and pot bellied, and the three-eyed Siva. Facing them on the left are seated two Iranian Manichaean gods. Below these deities the leaf is damaged but paintings of flowers and ducks can still be made out. The artist who has drawn this picture, it seems, is equally conversant with the Hindu and Manichaean pantheons. The Hindu deities depicted here correspond to their descriptions given in the Indian *Shilpasastra*. The scene perhaps tries to suggest that Mani had been in India and borrowed Indian religious ideas to enrich the Manichaean pantheon which is hinted by the Manichaean tradition.” Dr. Radha Bannerjee, MANICHAEN INPUT TO CHINESE CULTURE AND ART http://www.ibiblio.org/ radha/ rpub014.htm



In the Manichaean leaf found in the Museum fur Indische Kunst, Berlin, there is an illustrated leaf, in somewhat damaged condition, of a Manichaean manuscript, which shows among other things, four Hindu deities on a This illustrated leaf was found in Qoco, (easter Turkistan); and on stylistic and other grounds it is ascribable to c. eighth to ninth century A.D. It has been described in detail by A. von Le Coq in his monumental work, *Die Manichaeischen Miniaturen*, pl.8a. p.50. It has also been reproduced as frontispiece of the book, *Painting of Central Asia*, by Professor M. Bussagli.

For description see: Hindu Trinity from Central Asia Priyatosh Banerjee http://ignca.nic.in/pb0009.htm

Banerjee however finds it inexplicable to the presence of Ganesha in the panel along side the trinity. "Another important thing to notice in the panel is the presence of Ganesa. He does not seem to have any special role to play here. His presence can, however, be explained by his popularity as a god of success"

However once we understand Ganesha as Pillayar, the word who became flesh, his presence becomes highly significant.

By 300 A.D, a village in India was known as Mani-grama, or Mani's Town. The name Mani has become a common name of every Hindu family in South India.

Mani’s influence of Budhism changed Budhism totally and spread itself into China. The underlying Manichean principles in Mahayana Buddhism are well established. It spread with extraordinary rapidity in both East and West taking the local garb and cultural symbols For thousands of years Manichaenism was a the religion in Africa, Spain, France, North Italy, the Balkans but it flourished mainly in the land of its birth, (Mesopotamia, Babylonia, Turkestan) and even further East in Northern India, Western China, and Tibet. While the name died out, the religion still lives in most areas of the world and is staging a come back in the modern era. It evidently is an export item of great interest.

Mani is said to have travelled widely in India and was known in the Southern India as Manika Vachagar. Vachagar simply means Prophet. What was the effect of Mani on India? Indian history do not document any detail as history, but Manichaen duality is seen in all Indian mythology. While we have seen how much similar is the Vaishanivism and Saivism to the basic Christian doctrines of God and salvation, it will not be difficult to see the later development of Hindu Mythology as an outcome of the Manichaen cosmological fantasy.

“The key to Mani's system is his cosmogony. Mani was a true Gnostic, as he brought salvation by knowledge. Manichæism professed to be a religion of pure reason as opposed to Christian credulity; it professed to explain the origin, the composition, and the future of the universe; it had an answer for everything. All these were built on mystification or whimsical invention; a series of mythologies that appeals to common man.”

http://essenes.crosswinds.net/manichaeism.html

"At the close of King Ardashir's years I set out to preach. I sailed to the land of the Indians. I preached to them the hope of life and I chose there a good selection". And what did he teach? "The Bride is the Church, the Bridegroom is the Light Mind; the Bride is the Soul, (and) Jesus is the Bridegroom! If he rises in us, we too shall live in him, if we believe in him, we shall transcend death and come to Life" [Duncan Greenlees, The Gospel of the Prophet Mani, (Adyar, Madras, India: The Theosophical Publishing House, 1956)]

The Manichaen challenge to Thomas Christianity did not go unchallenged. However we have evidence that the persecution of non-conforming christians by the manichaens forced many to leave their states for refuge. One such incident is recorded in the palm leaves of Kerala where it is stated that 70 christian families from the village of Puhur near Cauvery took refuge in Quilon in AD 293 . These families were persued by the manichaens and "One Manica Vachagar (Prophet Manica), came to Quilon and reconverted some back to Hinduism"

Though there is scant information about Mani's travel and achievements in India, the Malankara Christians have evidences of his direct inervention in Christian doctrines and symbolism. This is concerning the "Marthoma Cross" also known as "Manichaen Cross". In the opinion of Fr C J Varkey, director, Charismatic Retreat Centre, Kulathuvayal, the `Manichaen Cross,' is not to be exhibited at all in churches and altars. ``This was brought to Kerala by Mani himself. Abandoned during sixth century it surfaced as `Marthoma Cross.' (**The Indian Express**, Friday April 24, 1998)

The Christian community who kept the authentic faith of Thomas seems to have gone underground with a strong vow of silence in the face of massacre and severe persecutions. Even today there is an underground Christian Sanyasi group who surfaces whenever there is a need to help the missions. Sadhu Sunder Singh reports that he had been taken care of by these secret sects on one of his Himalayan journeys. A remnant managed to preserve a few features of Christianity. A community of Fakirs in Sind, who are reputed to be the followers of Thuma Bhagat i.e. St.Thomas may possibly one of the remnants (See A History of

Christianity in India by Moraes p. 33) Rev. R.A. Trotter, (Conference, February 1947, cited in Moraes) who had some contact with this group of Fakirs writes as follows:

> To support the contention that Apostle Thomas came to Sind, there is a Fakir community living in Tatta, which has occasionally revealed itself. This Fakir group, to all appearances Hindu, calls is small community by an Aramaix name something like Barthomai, the sons of Thomas, and claims that it is descended from Christians baptized by St.Thomas himself and that in their secret society they own books and relics to support their position. Unfortunately no outsider, either Indian or European, has had access to the activities of this society and individual members are hard as the Indian lion.

Again as recently as 2000 AD Christian missions in OM and Campus Crusade have encountered these Fakirs who greeted them with "Jai Jesus" and bared their Cross hidded under their saffron robe.

The book of Acta Thoma was written sometime in the third century AD by a Gnostic author in Edessa, Syria. Gospel of Thomas also came into existence around that period. Gospel of St. Thomas was discovered in Egypt in 1950 and is essentially Gnostic. Though the story of Thomas was disbelieved till 1930 because of the lack of historical evidence of a King called Gondaphorus and his brother Gad. Surprisingly in 1930 a collection of coins of AD 46 in the name of Gondopherne of Peshawar were discovered. Gad's name also turned up thus corroborating the historical settting of the ministry of Thomas. We also know that there existed a powerful Christian Dynasty in Kerala – the Villarvattom Dynasty which lasted nearly a millennium from 510 to 1439 AD. Malankara (Kerala) always had the Christian presence which had been corroborated by visitors from abroad. Evidently Malankara Churches had direct connections with the rest of the Universal (Catholic) Churches in Middle East and Europe. The fact that the church was in existence in other parts of India are demonstrated by the historical fact of the arrival of Christians of Vellala origin from Kaverypoopatanam of Pulur District on the River Kaveri. In an old palm-leaf manuscript entitled, The Afairs of the Way is Kerala" the following statements are found.



> "AD 293. The Vallala converts to Christianity in Kaveri poopattanam (the famous Puhar at the mouth of the Northern baranch of the river Cauvery) were persecuted by their King. So 72 families embarked on a ship and came to Korakkeni (Kollam, Quilon), where there were Christians at that time."

The interesting follow up is that the palm-leaf contains the following entry also:

> "AD 315 A certain sorcerer called Manikka Vachakar came (to Quilonn) and converted back to Hinduism 116 persons belonging to 8 of the 72 families from Puhar."

.Older history (Moraes, *A History of Christianity in India*; White House, *The Lingering Light*; Ittup, *History of the Malabar Sysrian Christian church*) also quotes the following:

> 'In the third centuary a certain sorcerer called by them, Manikka Vachagar, arrived in the Chola country (on the East Cost of India), and having deceived and perverted many Christians by his wiles and sown seeds of heresy among them found his way round by land to the Malayalam country. At that time there were many Christians settled in the southern part of Travancore, between Wuilon and Kottar; and in this district he labored, and by his pretended miracles obtained much the same influence over them as Simon Magnus did over the people of Samaria. If anyone was taken ill with serious illness or there was disease among their cattle, the sorcerer was sent for to breathe over them and mutter his charms and apply his sacred ashes. He

> taught them that if they partook of the mixture, composed of the five products of the cow (pancha Gomulyam), they would find it specific for all kinds of sickness, secure long life for themselves. Eight families were perverted by him, and these so far increased to form at length a community of ninety-six houses whose number has denounced the worship of true God."

Many conjecture that this was Manichaen the Gnostic Prince of Persia. However we notice that the tradition says they were converted back to Hinduism. It is quite possible that he was a Manichaen disciple of Mani from Persia who visited South India. It is not difficult to see what had been happening in India.

During the time of Thomas there never had been a unified religion all though India as it had always been. Thomas was able to build Christian churches all though India in the midst of the local religions. The church, thus established, worshipped Isa in culturally acceptable mode. Bhajans and pujas and prasadams were part of the church. They simply represent the Indian way of worship and Holy Communion. Bhajans can be explained only in terms of a personal loving God as Isa. The very name Isa (from Yesu) came to mean God all through India.

However unlike Malankara, these churches were isolated from the Universal fellowship. Malankara churches had always been in touch with the rest of the Catholic churches in Antioch, Alexandria and Rome. They had their representation in the councils when the church faced the onslaught of heresies. As any historian would know, Gnosticism was the prime heretic force within the Christian Church everywhere. I have often wondered what would have happened if Gnosticism took over the early Church. The fact is that in India it did. The fact is that Indian churches became Gnostic, while the Catholic Churches survived it. Hinduism is thus the visible result of the success of the Gnosticism within Christianity. Thus by the third century, Malankara Churches remained within the Universal Historical Church while the rest of the Indian Churches went Gnostic and became Hindu. This evidently it did not happen without a fight. The Cavery incidence is only an indication of it.

This also explains the apparent confusion between who the Manicca Vachagar was.

St. Thomas was in later years presented as the proponent of Gnosticism. There had been contact between the Gnostic church in Persia and Hindu Church of India. This explains the coming of Manicean to India and converting the Catholic Christians back to Hinduism. The third century Gospel of Thomas simply was an expression of what people knew of the St.Thomas Churches in Hindu land. Today we have the Gnostic writings of Nag Hamadi as evidence to it. All these are late second century or third century writings. However the oldest of the Nag Hamadi Thomas parchments which dates much further back consist of "Thus saith Jesus". Here is the quote from it.

> "Yeshua says: If those who would lead you, say to you: Behold the sovereignity is in the sky, then the birds of the sky would precede you. If they say to you: It is in the sea, then the fish (of the sea) would precede you. But the Sovereignty (of god) is within you and is without you. {Those who come to recognize themselves shall find it, and when you come to recognize yourselves} then you shall know that you are the Sons of the Living Father. Yet if you do not recognize yourselves then you are impoverished and you are in poverty.

Thomas was later given the secret of who Jesus was:

13 Yeshua says to his Disciples: Make a comparison to me, and tell me whom I resemble || Shimon Kefa says to him: Thou are like a righteous angel. || Matthew says to him: Thou are like philosopher of the heart. || Thomas says to him: Teacher, my mouth will not at all be capable of saying whom thou are like.|| Yshua says: I am not your teacher, now that thou have drunk, thou have become drunken from the bubling spring which I have measured out. And he takes him, be withdraws, he speaks three words to him: I-Am Who I-Am
http://www.metalog.org/thomas.html

While Isa unequivocally declared himself as the I Am, the saying "God is in you" translated by the individual hearers as "God is in me" (Aham Brahmasya) when reinterpreted as "I am God" leads simply to the modern New Age and Hinduism. That I believe is exactly what happened in India.
For the presentation of Gnostic Jesus see: http://www.devipress.com/ and http://www.webcom.com/~gnosis/library.html

Evidently, such a need came because of the pressure to tolerate other forms of theistic religion.

This finds credence in view of the fact many of the present churches connected with St.Thomas is being claimed as Saivite temples by the modern Hindu proponents. We should not be surprised at it, since these were original Christian Churches of St. Thomas. These were typically Indian Churches and were later influenced by the Gnostics. This will also explain the Om signs on the Christian Churches in Kerala.

The Persian Cross



The Persian Cross

The Persian crosses with inscriptions in Pahlavi, are found in various places. One was found in St. Thomas Mount, Madras, and two in a

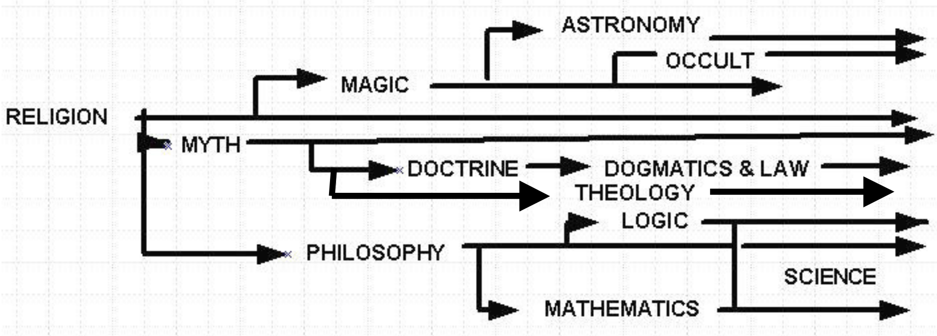
church in Kottayam in Travancore. The motif on this black granite slab is cut in relief, and on each side of the cross, which is surmounted by a descending dove, is pillars crowned with supernatural composite animals Cherubim, or *yalis*, from whose mouths issue an arch that join together above the dove. The Hindus claim that the Yalis are Hindu symbols. The dove-and-cross motif of this stone has been described by one writer as Manichaean. If we look at the Persian cross (see the figure given below) we can see the motif is a united composite whole of one artist and was not an overworking on a then existing "Hindu" slab as some try to suggest. Similar crosses are also found in Kerala.

A purer Christianity in Indian form developed during the 12th to 14th century in the Saiva Sidhanta Church. Where Isa is still the central deity and the theology is essentially sound Christian Theology. Evidently the Sivites developed elaborate theological systems apart from the rest of the World Churches. This church still live not only in south India but also in Kashmir.

Thus evidently while the various syncretic levels exist at mundane popular level, underneath are the unique contributions of Christ of Thomas, which actually forms the backbone of Hinduism. It is not that Christianity influenced Hinduism, but that Hinduism is the result of a long series of events within Christianity giving in to tolerate and assimilate other religious experiences.

ROSS MODEL FOR DEVELOPMENT OF RELIGION

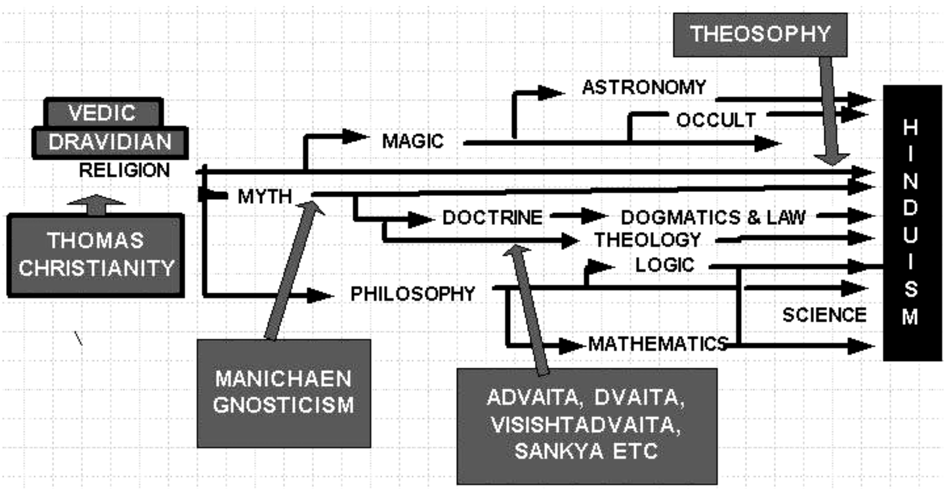
Kelley L. Ross, Ph.D in http://www.friesian.com/myth.htm describes the general form of such religious development in the following diagram:



http://www.friesian.com/myth.htm Kelley L. Ross, Ph.D

HOW MODERN HINDUISM ARRIVED

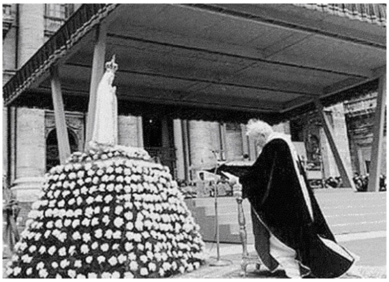
Ross Model applied to Indian Religions



This is not unique to India. A similar transformation took place in Europe. The Roman Catholic Church is an example of "Romanism" of Europe. It syncretized with the Roman culture and accepted Idols as part of Christianity.

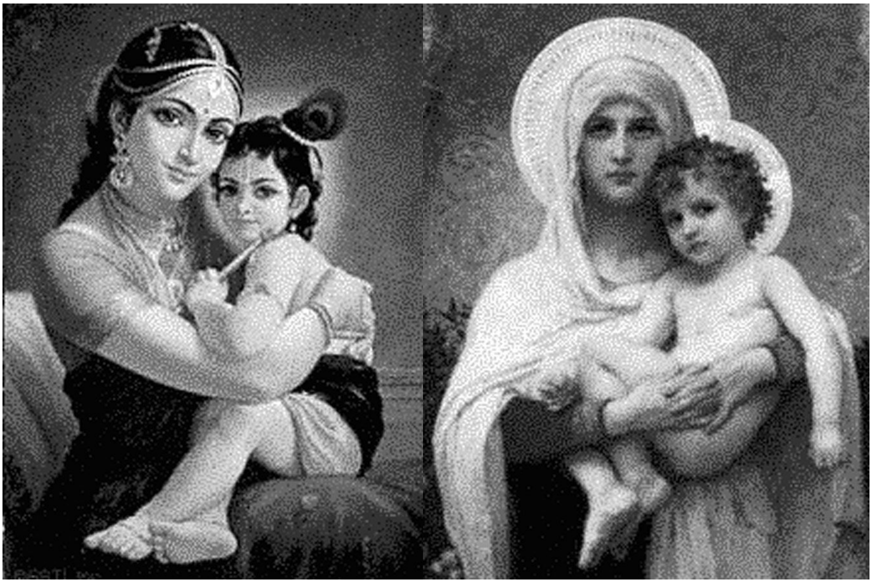
In fact, an average Indian Hindu does not see any difference between Roman Catholic Church and a Hindu Temple. Both are replete with many gods to whom incense and candles are burnt. The goddess worship is as much a part of Roman Church as of Hinduism - if not more. Names of the gods are different, but import is same. Thus 50 percent of devotees that go to the St. Mary Church in Mahim, Bombay for naveena are Hindus, as also in Bangalore.

People of all faiths and religions flock at Mount Mary Church in Bandra where the week long fair takes place. The Marathi speaking communities refer Mother Mary as - Math Mauli. In Bangalore: Virgin Mother stands in a small chapel to the side of the main entrance, where this figure is given homage by the people from all creeds: Christian, Muslim, Hindu, Jain and Buddhist.They all wear saffron clothes and walk all the way to the church to pray and light candles.



If a Christian Church could be like the Roman Church, in spite of the written Gospels and early Apostolic writings in Greek, what else could we expect in a country where these were totally lacking and the church was left alone to develop its own theology without any written heritage. It should not surprise any student of religion to see that Hinduism is really the Indian Catholic Church.

They call themselves that way – Hindu Sanadhana Dharma – only that it is in Indian Language



"In the traditional Christmas Eve celebrations of the Ramakrishna Order, when the worship centers on a representation of the Virgin and Child and the liturgical prayers and hymns and offerings are made to Mary as much as to Jesus."

http://www.vedanta-atlanta.org/articles/Mary.html#shiva%20shakti

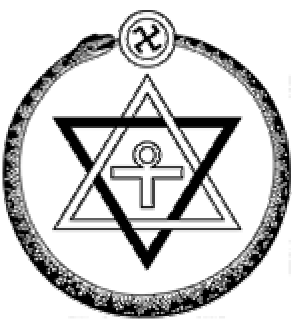
The Coming of the Colonizers

The second great transformation came in with the advent of European Nations as colonizers. By the time they entered India, the only Christian church that resembled the western Christian Church was those of Malankara because of their Syrian connection. The rest of India were influenced by Mani and developed their own modes of worship, expression etc. Without any external input from the universal Christian Churches elsewhere it could not be recognized as Christian, especially without the historic core of the faith. This is not surprising since they were developed in totally different environment with totally different cultures.

The colonizing Portugese brought with them the Roman Catholic form of Christianity.

To them even the Malankara Thomas Churches who had some Syrian connection were also heretical. They burned all local documents publicly and by force instituted Roman form of Christianity. With the decline of the Portuguese Colonialism and the coming of other European colonists (who were essentially Protestant) Malankara Churches liberated itself from Romanism and was established as an independent church. They were evidently Christian. But the rest of the Indian religions baffled them.

It was this consternation of the British that grouped all religions and sects as "Hindu" which actually meant – "Of India – We cannot make sense out of this mess". As the Freedom Movements within India began to grow, it became necessary for all Indians to find their unity. This was provided by the new concept of "Hindu Relgion". Even though it really did not exist, it evolved out of the political necessity. Anie Beasant who came to India joined the Indians in that evolutionary process. Arya Samaj, was started by Swami Dayanand Saraswati in 1875 which proposed the idea that Hinduism is a pure Vedic religion. It was rational and reformist in its outlook. In the rising scientific world it had a double role to play. It emphasized the unity of all Indian religions and its Sanadhana nature, at the same time it played an important role in rousing the dormant conscience of the Hindu society against idol worship, caste system, and many other social evils of that time. It was a product of the resurgence of Indian conscience.



The Theosophical Society was founded in 1875 by Madame H.P. Blavatsky. They shifted the universal religious center from ancient Egypt to India and shifted the headquarters of their society to Adyar, near Madras in 1882. It was the Theosophical Society that synthesized the spiritual core of all faiths.

There are very few families in India – whether Christian or Hindu who were not influenced at least temporarily by its impact in the context of Indian Independence Movement. "One God, One Religion and One Nation" was the theme. "Moral Rearmament" and "Under Heaven – One Family" were even the motto of many Christian Movements of the time in Kerala. As a boy, I have heard it vehemently presented on our dinner table by my father (who was a publisher and a staunch Christian and a Gandhian), my older brothers and sisters in their varying overtones. It played an extremely important role in the Indian awakening. Dr. Annie Bezant the atheist turned theosophist came to India. She led the Hindu Nationalist Movement, founded Central Hindu College at Banares, and organized the Indian Home Rule League, and become its president in 1916. She was elected president of the Indian National Congress in 1917 and the General Secretary of the National Convention of India in 1923. She published over a hundred books presenting Hinduism as Sanadhana Dharma – the universal religion. (http://www.questbooks.net/ author.cfm? authornum=21) Alan Octavian Hume, an early Theosophist, first mooted the idea of the National Congress. Annie Besant and others first discussed Home Rule, leading to the call that led to the founding of the Indian National Congress and the birth of the Freedom Movement. So we can see how this concept of "Hinduism" was very central to the awakening of Indian consciousness.

As a result, the Gnostic elements in the Indian Religions became amplified and were given firm doctrinal statements. Hinduism has become a religion. Through "manipulative reinterpretation of cultural material" and "invention of tradition" Hindutava now tries to create a monolithic universal religion called Hinduism or Sanadhana Dharma. "The new Hinduism which is being currently propagated by the Sanghs, Parishads and Samajs is an attempt to restructure the indigenous

religions as a monolithic uniform religion, rather paralleling some of the features of Semitic religions. This seems to be a fundamental departure from the essentials of what may be called the indigenous `Hindu' religions. Its form is not only in many ways alien to the earlier culture of India but equally disturbing is the uniformity which it seeks to impose on the variety of `Hindu' religions." (Romila Thapar, 'Syneticated Moksha?' Seminar, 1987, pp.14-22.) The face of Hinduism is changing rapidly. But this will not be easy as the opposition to any such attempt will be inherent in the Indian ethos.




Sophia of Gnostics and Lakshmi of India

Chapter Fifteen

BREAKING INTO THE PADMA VYUHA

SATYAMEVA JAYATE

WHAT DOES ALL THIS MEAN?



Now that we have examined the various aspects of Hinduism and Indian History, Literature, Philology, Archeology, Philosophy and Architecture, we can attempt to break into the Padma Vyuha to find some underlying truths.

When the Aryans migrated to India from North West Eurasia they brought with them the Vedic religion. While the story of Vamana and Maha Bali may only be a myth, it expresses exactly what happened in India under the invasion of Aryans. Aryans came in as a small group looking for a place to live - “Just three feet”. Having received it from the very hospitable and gracious Dravidians, they were subjugated through war and through clever religious manipulations of the invaders. They brought with them their Vedic religion steeped in ritualism and polytheism. The thirty three gods of Vedic religion remains only as a name today and were totally displaced with new gods as we enter the period of Christian Era.

The major scriptures of the Vedic religion were the Rg, Yajur, Sama and Atharvana. The most ancient of these is the Rg Veda. Even these were created over a period of time extending well into the Years of Our Lord. At least the mandalas 2 and 10 were written in these late dates after the

middle of first centuary AD. The Vedas are in Vedic langauge - not in Sanskrit. They were not written down until 2nd centuary BC for lack of knowledge in wrting.

The rationalistic reaction against the ritual religion produced the atheistic religions of Buddhism and Jainism. These then were the major religions when St.Thomas arrived in India – Vedism, Buddhism and Jainism.

However there was an abrupt discontinuity from the Vedas into Vedantas sometime during the first Century of Christian Era. The names of the gods, the rituals, worship form, place of worship and its content seems to have changed drastically. This change seems to occur in conjunction with or later than the coming of St.Thomas into India. When St. Thomas came to Kerala, he confronted Vedic Scholars as they were doing vedic rituals of sun worship.

Almost all the Puranas were developed as a part of story telling and was never intended as scriptures. Hence they contain a mixing up of poetic imagination and myths and legends. These puranas – as the name implies – were stories transmitted by word or mouth from generations to generation. As a consequence these were modified and changed with generation and geography. The oldest Purana is believed to date back to 300 AD, and the most recent ones to 1300 - 1400 AD.
(http://www.gurjari.net/ico/Mystica/html/purana.htm)

Sanskrit was developed out of Prakrit and other existing languages during the interval of 100 AD to 150 AD. “The first evidence of classical Sanskrit is found as an inscription dating around A.D.150. Hence the authors of the Sanskrit Scriptures could not have been living before the coming of St.Thomas. From the fifth century A.D. classical Sanskrit is seen to be the dominant language and hence it is safe to assume that these Puranas and scriptures and commentaries were written after the fifth century AD.

While Buddhist and Jain architecture are seen in abundance before the Christian era, the earliest Temple, which can be called “Hindu” is from the later second century AD. There was no “Hinduism” before that time.

Even these early temples were replicas of Jewish temples or Christian Kovils. Even as late as 14th century they had identical architecture and arrangements that Vasco-da-Gama entered a Kali temple at Calicut mistaking it for a Christian church. The problem is whether they converted Christian Churches into Hindu Temples or the other way round.

St. Thomas came to India in AD 52. He landed in the Malabar Coast and traveled to the Indo-Parthian Kingdom, which was in Taxila in the Present Pakistan. He traveled widely all over India and China. According to the third century Gnostic book “Actae Thoma”, Thomas traveled extensively and established churches along the the route. We know for certain, that there was a thriving Christian Kingdom of Villar Vattom, which existed for several centuries. The Malabar Church still exist surviving all persecutions and heretic and syncretic situations. This must be attributed to their direct communications with the rest of the universal churches and relations.

From the Bahvishya Purana we know that Indian Sages were great scholars of the Old Testament and New Testament. They knew even the minute details of chronology from Adam including the story of the Fall of Adam, disappearance of Enoch the one who walked with God, the Flood of Noah, the escape of Nephilims from the flood, Moses, Crossing of the river etc. This could not have been done without a detailed analysis and extremely involved studies. The fact that the flood of Noah took exactly an year is not directly stated nor is widely known even to most Christians of this day. These types of details could not have been obtained without an in depth study in Old Testament. They also indicate that the Aryans were the descendants of the Nephilims. It is surprising that the writer of the Bhavishya Purana knew of a group of beings called Nephilims also survived the Noahic flood which is not referred or known to any other scripture, not even Avesta. All these are clear indications that the sages of India did extensive study in Old Testament which was the scripture of the first century Christians.

In spite of the Aryan- Semitic genetic hatred, the fact that Jesus was called “Son of God” is particularly significant. This title has never

been given to any of the avatars before or after Christ. This name is known only to the Christians. It indicates that the people of India were very familiar with Easo Masseh and his teachings. Even though his teachings were called "Mlecha Dharma" (the Abominable Way) they had to redefine "Mleccha Dharma" so that it was the righteous way. This indicates that the theology of Christianity was well known and was a respected authoritative way of life. The term Mlecha Dharma could be interpreted as "the way of the Fallen Ones" – the Adamic race in contrast to the Aryan or Superior race of Nephilims.

Vishnu is identified in Bhavishya Purana as Yhvh. Strangely the Vehicle of Vishnu is an Eagle – one of the faces that Ezekiel saw among the Vehicle of Yhvh.

Siva – called as Maheswara (the Great Isa) derives the name from Isa – Jesus. Saivism has greater theological affinity with Christian theology. Siva is the only God who took the poison to save cosmos – a unique concept found only in Saivism and Christianity. Incidentally the Vehicle of Siva is the Bull – which was one of the faces that Ezekiel saw among the Vehicle of Yhvh.

Great teachers of all schools of philosophies arose from areas along the route of St.Thomas. The Twelve Jyotir Lingas - the worship centers of the Formless form of the Formless God - fall along the route, with a greater density around Taxila where Thomas is reported to have lived longer.

While we have no trace of the concepts of Trinity or of Bhakthi marga before the second centaury AD, they were prominent teachings of the later period in most theistic schools.

The idea of Om – the Word as the creator - was never known in the Vedic religion. It appears only in the later Vedanta period. Om was part of the early Christian Churches in the Malankara Churches and is still seen at the entrance of the old churches.

Thus, the temples, the gods and the worship forms of present Hinduism has no connection with vedic religions and are found only in the post-Christian period. They were developed only after the first centuary AD.

Creation and recreation of man by a personal God with personal sacrifice of his own appears first in the tenth mandala of Rg Veda which was written during first century or later is significant. The surprising similarity in the names Krishna and Christ and their teachings as portrayed in Bhagavat Gita and the Claims of this Christ indicates that we are referring to the same person mixed up in some manner with other personalities.

One basic Christian concept of Christ is that He is the King of Kings who is the Lord and judge of all mankind. Second concept of Christ is that he is the Redeemer. If we mix these two together we would have generated the Krist of Modern Hinduism - Krishna. Modern Krishna Consciousness group have intentionally added many Christ features in Krishna in the recent years. These include Crucifixion of Krishna and the second coming of Krishna. It is not difficult to see the development of Krishna through Indian History which was influenced tremendously by the Thomas ministry.

Much more surprising is the similarity that exist between Saivism and Christianity in theire concept Redemption and Salvation (Moksha).

The Rg Veda tenth Mandala is particularly relevant in describing Prajapathy – the Savior of the World in exact replication of the Christian concept. Redemption is brought about only by the Sacrifice of Prajapathy on the cross.

The theology of Trinity, the three persons within the trinity, Sin and salvation and process of redemption are identical with that of Christianity in at least Saivism and Vaishnavism.

The worship of Christ is embedded in most temple worship.

The Gnostic presence through the ministry of Manichean will explain most of the present day belief system of the Hinduism. The major force that converted the Christian Churches of Inner India into its modern form was probably the evangelization of Manichaen. Manichaen practically converted Christianity into Gnostic New Age Hinduism.

Theosophical Society took its head Quarters to Adyar, Chennai and that gave the international boost required to complete the Gnostic touch.

British brought in education to the rural India and brought with it academic studies in the work of the Orientalists, publication of Sacred Books of the East in European languages and within the reach of educated Indians. Thus a revival within Hinduism started and along with it a swift rise in nationalism. The Parliament of Religions held in Chicago and a flow of religious leaders from India into Europe and America opened up new understanding and appreciation of Indian religions. These produced the current Hindu renaissance.

Indian Independence movement brought in further unification within the Indian religions. The leadership that the Theosophists gave in the freedom movement strengthened this. Leaders like Dr. Annie Bezant, Mahatma Gandhi, Rama Krishna, Sridi Sai Baba, Swami Vivekananda, Swami Aurobindo and a host of others soon took up these trends. Soon after the Independence of India, a surge of Indian nationalism took over Hinduism. The result is an attempt to rewrite Indian history and to glorify Hinduism as Sanadhan Dharma – a religion, which existed even before the creation.

As in every culture, Christianity has taken turns and given rise to totally different forms of religion in its process of syncretism and in its socio-political growth. India is no different in this case to the extent that the underlying Christian layer is almost totally masked in the modern Hinduism.

Modern Hinduism is an outgrowth of the St.Thomas Christian Churches all over India which came into existence by the end of his ministry in AD 72. It is not a continuation of the Vedic religion. The Vedic religion

ended abruptly with the advent of Thomas. Thomas churches worshipped and practiced communion in cultuarly relvant forms with lamps and incense and flowers and offerings of flowers and milk. However because these churches were isolated from the Catholic Churches elsewhere in the world, syncretism was inevitable. The coming of the Manichaen was a turning point in the history of India. The Gnostics, who failed to capture the Christian Churches in Jerusalem, Greece and Antioch, were able to swallow the isolated Indian Chuches – The Hindu Sanadhana Dharma -became Gnostic in and out. They practically threw out the historic Jesus with Thomas. Gnostics presented Thomas as a Gnostic in Persia and elsewhere and several false writings developed in the from of Gospels and Acts of various Apostles during these times. The Church did put up a fight but were overwhelmed by vested interests. Those who remained loyal to the faith that was once and for delivered by Thomas had to flee to the Malabar Coast, where there were strong surviving churches. Then on the two groups grew totally separate from each other – Malankara Nazranikal and Other Indian Religions. Only during the period of Freedom Movement and later during growth of the independent India, the religion of Hinduism as we know it today came into existence. It was more a political expediency rather than a religious conglomeration involving identity of form and content.

"Sect after sect arose in India and seemed to shake the religion of the Vedas to its very foundations, but like the waters of the seashore in a tremendous earthquake it receded only for a while, only to return in an all-absorbing flood, a thousand times more vigorous, and when the tumult of the rush was over, these sects were all sucked in, absorbed, and assimilated into the immense body of the mother faith."

Swami Vivekananda

PAPER ON HINDUISM read at the Parliament on 19th September, 1893

1Ti 6:20 -21

Timothy,

Keep safe what has been entrusted to your care. Avoid the profane talk and foolish arguments of what some people wrongly call "Knowledge." For some have claimed to possess it, and as a result they have lost the way of faith.

God's grace be with you all.

Apostle Paul

Jude 1:3-4

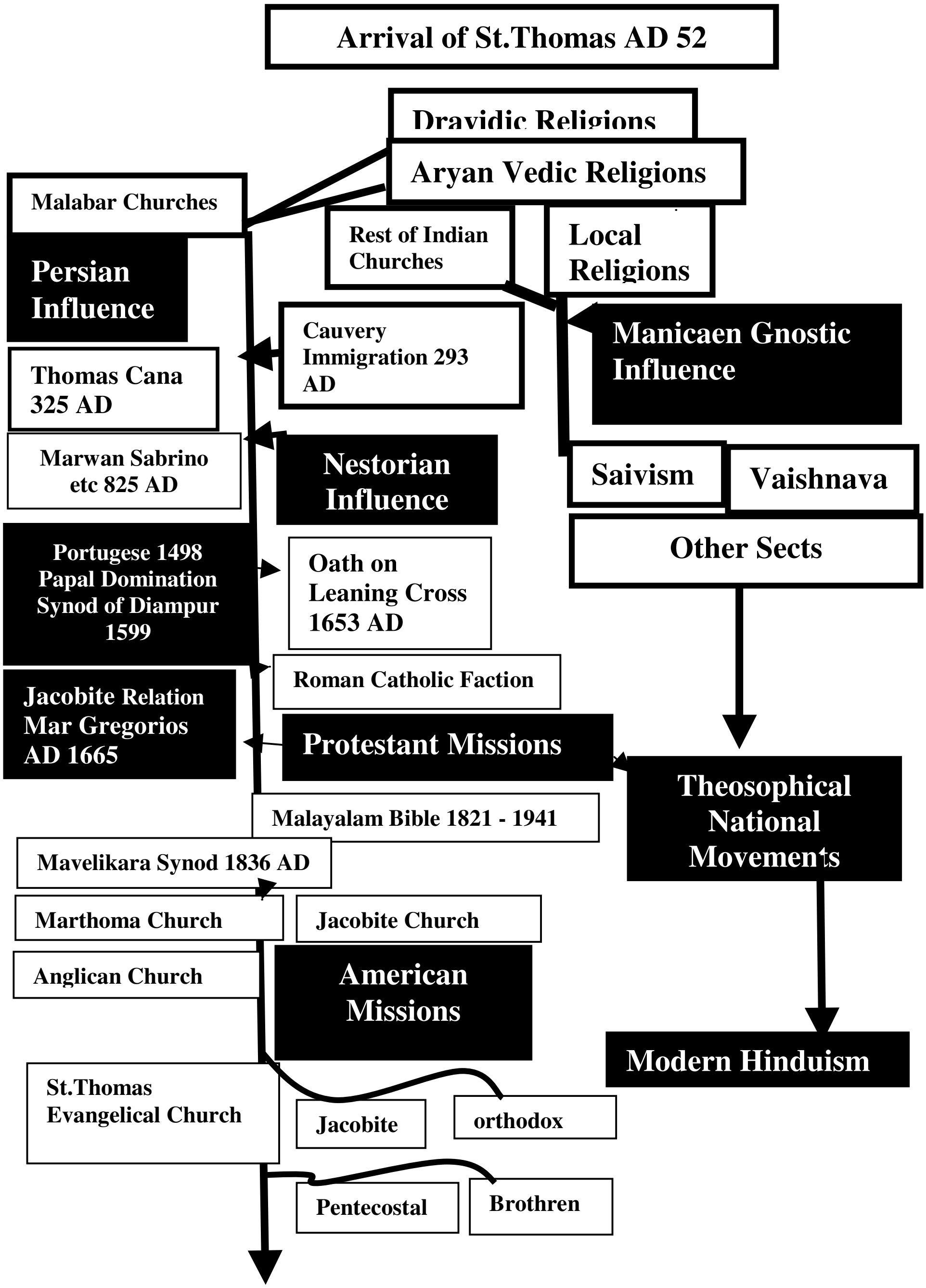
Beloved,

Using all diligence to write to you of our common salvation, I have been obliged to write to you exhorting you **to contend earnestly for the faith once delivered to the saints.**

For certain men have got in unnoticed, they who of old were marked out beforehand to this sentence, ungodly persons ,**turning the grace of our God into dissoluteness, and denying our only Master and Lord Jesus Christ.**

Apostle Jude Alpheus

TIME LINE: EXTERNAL INFLUENCE



TIME LINE OF INDIAN RELIGIONS

BC

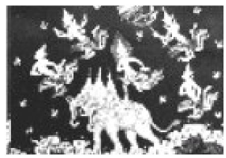
INDUS VALLEY CIVILIZATION

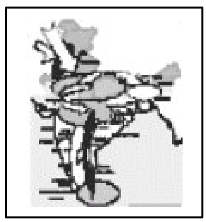
Dravidian Civilization – before 1000 BC
discovered 1920 AD
Dravidian Sacrificial Worship

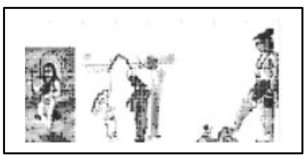


Dravidians were Abraham's children
through Keturah

Coming of the ARYANS
Hittite-Mitannia Treaty 1380 BC
Gods: Mitra, Varuna, Indra, Mastya
Syncretism of Mitra into Sun Worship







1000 BC

BUDDHISM & JAINISM

Agnostic Religions





Mahaveera
(599-527 BC)
Buddha
(566-486 BC)

700 BC

600 BC

Languages: Dravid, Artha Magadi (Jain) Pali (Buddhist), Prakrit

500 BC

ZOROASTRIANISM – PERSIAN EMPIRE

Mitra loses significance
Indra & Nasatya degraded as demons

PERSIAN INFLUENCE PHILOSOPHERS
Brahmanas & Sramanas

SUNGA DYNASTY
Pashyamitra
VEDIC WORSHIP

INVASIONS
SAKAS (Scythians)
PAHALAVAS (Parthians)
KUSHANS (Yueh-Chihs)
Vegetarianism – Influence of Buddhism
Buddhism becomes dominant in North

AD

Jainism becomes dominant in South



Indo-Parthian Kingdom of Gondaphores

MINISTRY OF ST.THOMAS (AD 52-72)

EARLY INDIAN CHRISTIANITY ALL OVER INDIA
Development of Monotheistic Religions
Trinity- Avatars – Atonement – Sacrifice –
Bhakthi Marga - Temple Worship

CHOLA DYNASTY (9th c AD)



RAMANUJA (AD 1017-1137)
SAIVA SIDDHANTHA (12th-14th c AD)
Sivagnanabodham (13th c AD)

NIMBARKA

1200 AD



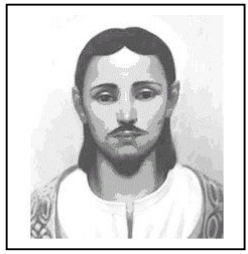
VALLABHA (AD 1478-1530)
CHAITANYA (AD 1495-1533)

1500 AD

AD 1601 EAST INDIA COMPANY
BATTLE OF PLASSEY – BRITISH RULE IN INDIA (AD 1757)

AD 150

MANICHAEN MINISTRY IN INDIA
AD 240-300
GNOSTICISM TAKE OVER INDIA



AD 293 Persecution of Christians
In Kaveri Area – Flight to Kerala
Development of Idol worship
Creation of Myths

Kerala became the safe haven for Christians.

1800 AD



HINDUISM AS A RELIGION
THEOSOPHIST 1879
THEOSOPHICAL SOCIETY (AD 1875)
INDIAN NATIONAL CONGRESS
INDIAN FREEDOM STRUGGLE ---



H.P.Blavatsky (AD 1831)
Annie Beasant (AD 1847 - 1933)
sons of India (AD 1908)



1900AD
Home Rule 1915
Arya Samaj
Refocus on yajna and Veda
Brahmo Samaj - End of Sati, Unitarianism
Ramakrishna & Vivekananda & Vedanta Societies
Aurobindo & Divine Life Society
Anne Beasant, J. Krishna Murti & Theosophy



INDEPENDENT INDIA



2000AD
HINDUTAVA MOVEMENT





John 1:1-3

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made.

1Jo 1:1-4

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life-- the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us-- that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ.

And we are writing this that our joy may be complete.